

# Zion's Herald

WEDNESDAY, JANUARY 22, 1902



THE LATE J. C. VAN BENSCHOTEN, LL. D.

Jane A. Seney Professor of the Greek Language and  
Literature, Wesleyan University

**Young Men's Christian Association**

THE ninth annual reception and banquet of the State Executive Committee of the Young Men's Christian Associations of Massachusetts and Rhode Island was held at the Somerset, Boston, on the evening of Jan. 14. The special guests for the evening were: Dr. W. F. McDowell, of New York city, Governor C. D. Kimball, of Rhode Island, and ex-Governor F. W. Rollins, of Concord, N. H. Accustomed to attend this annual gathering for some years, we have missed, at the last two meetings, the face and presence of Oliver H. Durrell, who when alive was the best beloved and most important representative of the organization. This year, for the first time, H. M. Moore, that dynamic Christian who is always bringing things to pass and filling all who come in contact with him with his own fertile life and plans, was kept at home by temporary illness. He was greatly missed. One thing is always noteworthy at these gatherings, and that is the tasteful and effective method in which the work of the Association is advertised on menu and in handsome folders. We credit this very useful exhibit to F. P. Shumway, who has a genius for this sort of splendid exploitation. The work of the Y. M. C. A. in the two States is grouped in a leaflet, as follows: 58 City and Town Associations; 22 Associations in Educational Institutions; 5 Railroad Associations; 49 Boys' Departments; 28,450 Members; 138 Salaried Officers; 27 Members of District Committees; 1,598 Volunteer Committee Men; 47 Gymnasiums; 34 Buildings valued at \$2,500,000; 142 Bible Classes (weekly); 182 Men's Meetings (weekly); 126 Educational Classes (weekly); 55 Women's Auxiliaries, with a membership of 7,300; 214 Corresponding Members in unorganized towns; an island of sixty acres near Friendship, Me., for camping purposes.

A new feature of the work, introduced into New York with excellent success, is to be inaugurated. It is a provision for "a small-town secretary, to make Association work efficient in every corner of the two States." The purpose and plan of this new work is to look after the boy in the small town, make his personal acquaintance, enrich and enlarge his life if he remains in the town, favorably impress him with the Y. M. C. A., and be able to direct him to the organization in the city when he goes there, if he does. This experiment has been tried in New York the last year with remarkable success. It was stated that one thousand boys were followed from their homes to the cities, and every one saved.

D. C. Brewer, Esq., chairman of the Association, made the introductory address, in which he spoke interestingly and instructively of the good results accomplished by the Y. M. C. A. He then introduced Secretary W. F. McDowell, of our Education

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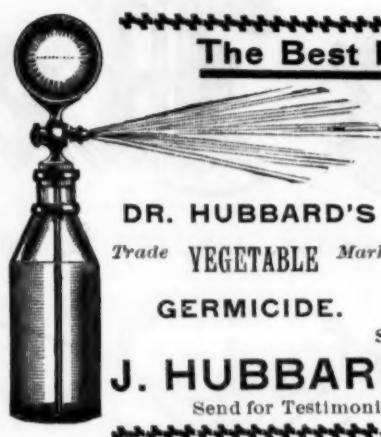
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Society in New York, who made a characteristically forceful and eloquent address. He said, in part:

"I cannot forbear saying that I have a special pleasure in coming here. I am reminded of the Scripture which says, 'Then they that feared the Lord ate often one with another.' People at the present time do not like to feel their responsibility. Your distinguished Senator said an after-dinner speech consists of three things—an anecdote, quotation and platitude. What I have just said is the platitude.

"The tendency of the youth nowadays is to come to the large city. The youths of all nations are always thinking of the capitals of their countries and longing to go there. The city is tremendously attractive compared with the life in a small town. Say what you please, life in a small town is decidedly dreary. The country town lacks the richness of city life. Prayer-meetings are about the only diversion in a country town and there is a great deal of this rather dreary. The country is all right for poets and people who don't have to live there. I own a farm myself. Please God I shall never live on it! It is a good place to go in summer when you are trying to reduce your expenses, and that's about all.

"We say much about the goodness and purity of the village, but life and existence there are not one-tenth so splendid as in the city. In the city there is the library, the lecture hall, and a thousand other things to furnish intellectual pleasure. No wonder, then, the boy seeks the city. He finds much here that is new to him, too, before you know it. The places in a city that help a boy to go wrong are far in excess of those that help him to go right. In spite of the 250,000 young men in our Association, we are reaching a very small percentage. I do not believe that this is the place in which to raise the cry, 'What we want is quality, not quantity.' When the pastor of a church preaches this doctrine, look out for him. We must enlarge the quantity and improve the quality. I go for both quantity and quality in this matter of our Christian work.

"This nasty little virtue of prudence," as Charles Kingsley called it, that makes us go and investigate a field before we scatter the seed, is bad. Victory must first be faith, and then fact. I would not speak of one form of Christian work over another; they are all useful. We should not specialize on the country, city, or college boy, but upon the boy. Our influence should be so far-reaching that when the boy comes to the city the Y. M. C. A. will be the first thing he will seek out. I suppose in Massachusetts you have speakers 'to burn' and many of them are doubtless dry enough, but many of these men are the best trained in the country, and the good they could do as laymen in God's service would be immense. The church that has got a mortgage on the future is the church that sends a man with an open book into the field. Prayer-meeting should not be maintained, but should maintain. The great word in these modern days is the word service, and we must look upon the city as the opportunity for Jesus Christ on a large scale. We should make the boy who comes to the city an ally for if we don't do this, he will soon be a problem."

Brief addresses were also made by Gov. Kimball and F. O. Winslow, and the meeting was brought to a close by singing "America."



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# Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## CHICAGO SCHOOLS ENDANGERED

FOR several months we have traced with much interest the development of the efforts being made by the Teachers' Federation of Chicago to compel the public service corporations of that city to pay taxes on stock and franchises. The teachers won their case in the Supreme Court, and actually compelled the State board of equalization to increase the assessments against the corporations, but the additional levy was by no means up to the full limit of the law. The traffic companies have applied to the United States Court to enjoin the collection of the additional taxes demanded by the county clerk. The aggregate amount is \$2,728,371. Of this nearly \$1,000,000 would be available for the schools. Meanwhile great indignation has been aroused in Chicago by the announcement that all public schools will have to be closed, by March 1, or the salaries of teachers reduced twenty per cent., owing to the lack of funds. At a special meeting of the Federation, 2,000 teachers voted in favor of closing the schools rather than submit to a reduction of salaries. They have since been stirring up public sentiment, and are hopeful that the pressure will become so strong that the corporations will yield to the popular demand and pay their taxes without further protest.

## HOMESICKNESS IN THE PHILIPPINES

THERE is a touch of pathos in the statement that much of the ill-health among Americans in the Philippines is due to homesickness. The really terrible isolation of life there is glaringly revealed by the efforts that are being made to obtain a news service from the United States. A majority of the Manila papers, a number of army officers, and civil officials and others have promised subscriptions in an endeavor to provide sufficient funds to meet the cable tolls for a three months' news service of one hundred words a day. Enough has already been subscribed for a daily news service of seventy words. At regular rates this would cost \$2.35 per word from New York to Manila, no word to exceed fifteen letters. The telegrams would be sent by way of England and literally encircle the

globe, during which they would be repeated over several different cable lines. The insular government at Manila has offered to send free bulletins made up from the daily report to all points reached by the military wires.

## THE LARGEST STEAMSHIP

A STEAMSHIP is nearing completion at Stettin, Germany, which will be the largest vessel in existence. Her principal dimensions are: Length, 707 feet (seven feet longer than the "Celtic"); horse power, 40,000 (4,400 greater than that of the "Deutschland"); she will have six decks, will carry 1,283 cabin passengers, 784 steerage, and a crew of 545, and will cost \$3,570,000. The new ship will be launched next summer, and will bear the name, "Kaiser Wilhelm II." It is expected that this great steamship will cross the Atlantic from Lizard Head to Fire Island in four days and twenty hours.

## DANISH WEST INDIES

SURPRISE and annoyance have been occasioned in the State Department by the sudden turn in the negotiations with Denmark for the sale to the United States of the Danish West Indies. Recently thousands of people in Denmark have petitioned the king not to transfer the islands to the United States or any other power, and this remonstrance has been so strong and aroused such a public clamor, that the government of Denmark has been compelled to yield and terminate negotiations. The Danish cabinet is now considering the question of submitting the whole matter to another plebiscite. Viewed from an American standpoint, the action of the Danish government has the appearance of a breach of good faith, as all the preliminaries had been arranged, the price agreed upon, and all that remained to be done was for Congress to make the appropriation, which was practically assured. The explanation given is that the change of attitude on the part of Denmark is due to the ascendency of a new party in Danish politics.

## HOW A STRIKE WAS AVERTED

VERY quietly, and therefore with little newspaper publicity, the recently organized Capital and Labor Commission effected a settlement of a difficulty which, in the estimation of those who understood the case, would have sooner or later brought on a widespread strike affecting 40,000 people. The trouble was between the National Association of Clothing Manufacturers and the United Garment Workers of America. For over a year the Workers have been insisting upon an eight-hour day in place of a

nine-hour day as at present. The presidents of the two organizations attempted to arrange a settlement, but neither would make any concessions. The Commission took the matter in hand, got the leaders together, had them look the situation squarely in the face, and then, it is said, arranged a compromise upon the basis of eight and one-half hours a day without reduction of pay. The matter is being warmly commented upon by the more discerning editors. They agree that it is in just such instances as the foregoing that the Commission will render the most valuable service. This seems, also, to be the theory which guided the Civic Federation in organizing the Commission.

## "HIGH PRESSURE" LIFE IN AMERICA

A INSURANCE statistician — Mr. Frederick L. Hoffman — who has evidently studied the subject carefully, asserts that Americans are not seriously affected by the "high pressure" pace of modern life, as is maintained by some. His general claim is that the injurious effects of the intense struggle for success are more than counterbalanced by higher standards of living. Most valuable lives — valuable because of the enhanced intelligence and comprehension — have been saved to the State because of the sanitary and other social progress made during the last fifty years. The writer declares emphatically that the chance of attaining the age of one hundred in Massachusetts is today ten times what it was a half century ago. He quotes another authority who says: "It is certain that our American men of sixty are not broken up as badly as our fathers were at forty." It is also a matter of common observation that there are many men ranging from sixty to eighty years of age who are seemingly as vigorous mentally and physically as they were at thirty-five or forty. They can be found in responsible positions in commercial and industrial life, often devoting themselves for long hours each day to most exacting mental labor. White hairs are no longer a sign of decrepitude. A few years ago a person who lived to the age of one hundred was a rare curiosity; now it is quite common to see notices in the daily press of men and women who reach that age, and over, without loss of mental and little diminution of physical strength. Several reasons for this change for the better not mentioned in the foregoing may be appended. One is the improvement in the physical condition of women. This may be attributed largely to the attention given to hygiene and physical culture in the homes and public schools. Athletics among both sexes, including those in advanced years, is becoming more prevalent each year, with resulting benefit to

the general of average health. Total abstinence from alcoholic beverages is much more generally practiced than it was a half-century ago, and as a consequence more people are coming into existence without the alcoholic taint in their constitutions. With these facts in mind, it is safe to venture the assertion that many of the nervous breakdowns attributed to "strenuousness" are due to gross and unnecessary loss of sleep, improper and irregular diet, and lack of exercise, or to inherited weaknesses which are not adequately safeguarded. Where one person is laid aside from actual overwork, it is safe to say that a dozen collapse because of irregular living.

#### AMERICANS BUY EUROPEAN CANALS

**A**N agent of the Erie Canal Traction Company has secured control of about five thousand miles of canals in England and on the Continent, and is arranging to ship cargoes on the same bill of lading from Duluth, Minn., to Brussels, Bruges, Ghent and Cologne, and later to many points in the United Kingdom, France, Germany and Italy. The British Parliament will be asked to grant permission for the erection of central power stations for the electric propulsion of traffic on at least two British canals. These will be operated with American capital, though their control will nominally remain in British hands. Concessions have already been secured for the use of electric power on the canals in Europe.

#### GERMANY AND THE POLES

**I**N the estimation of Count von Buelow, the German Chancellor, the Polish question is the most important one before the nation, and on its settlement depends the development of the immediate future of the Fatherland. He has conciliated the Poles by announcing that the Prussian government will desist from the corporeal punishment of Polish children during religious instruction. He does not forbid the use of the Polish language, but insists that the children shall learn to use German also. His view of the matter is that the question is national rather than religious. The Poles are resisting the process which has for its object their extinction as a race and absorption as an integral part of Prussia, while the Chancellor is just as determined that they shall be "absorbed." His ideal is a strong empire in which every state and dependency shall be in absolute subordination and subject to the central ruling power. He has gone into the matter so deeply that he offered to submit to the German section of the Diet documentary proofs, collected by the government, that while the Polish population of the province of Posen was increasing at the rate of 10½ per cent., the German population of the same province was increasing only at the rate of 3½ per cent. Subtracting from the German increase the Poles who had immigrated to the province, the German population had only increased 1½ per cent. during five years. As a measure for promoting German civilization in Posen (the Polish stronghold) the Chancellor announces that the "priests must keep their hands off." This is understood to mean that representations at the Vatican have not been wholly success-

ful, and that the Prussian administration continues to be at variance with the local Catholic authorities.

#### BILLIONS FOR PENSIONS

**D**URING the consideration of the pension appropriation bill in the House last week, Congressman Talbert, of South Carolina, made a striking speech in which he made effective use of figures showing the growth and probable total cost of the pension roll. He claimed that it was fair to argue that the pensions from the Civil War will not be run out fifty years from the present time. At the rate pension appropriations were running, payments would be made during that period aggregating \$5,000,000,000. Add to this the amount paid from the beginning (over \$2,500,000,000), and the grand total would be nearly \$8,000,000,000. In making this estimate Mr. Talbert used a table compiled from the report of the pension commissioner, which gives a most interesting classification of pensioners. It is also an object-lesson in longevity and tenacity. It is worth clipping. We herewith give it in full:

Revolutionary War (1783) :	
Widows,	4
Daughters,	5
War 1812 :	
Survivors,	1
Widows,	1,527
Indian Wars :	
Survivors,	1,086
Widows,	3,479
Mexican War :	
Survivors,	7,568
Widows,	8,109
Service after March 4, 1861 :	
General laws,	293,186
Army invalids,	86,504
Army widows,	4,489
Navy invalids,	2,298
Army nurses,	650
Act June 27, 1890 :	
Army invalids,	422,481
Army widows,	138,490
Navy invalids,	15,633
Navy widows,	6,621
War with Spain (1898) :	
Army invalids,	3,344
Army widows,	1,981
Navy invalids,	211
Navy widows,	68
Total,	997,735

An abuse which Mr. Talbert pointed out with particular care was the practice of Congress in "railroading" private pension bills through that body. Between 1861 and 1901, 8,128 such bills were passed. This is an abuse because it is not to be presumed that Congress can make adequate investigation of the merits of such cases. Large numbers of private bills have already been introduced at the present session, and the pension committees of both Houses have promised a reform in this matter.

#### TO WELCOME PRINCE HENRY

**E**LABORATE preparations are being made to welcome Prince Henry of Prussia, who with his party expects to reach the United States on Feb. 22 and remain until March 8, during which time he will be the guest of the nation. By special request of the Prince, Rear Admiral Evans has been detailed to take charge of the naval part of the reception. Evans is a favorite with Emperor William, and personally knows the Prince. In addition to the more formal exchange of courtesies at Washington the royal visitor will be entertained in New York, and possibly in a number of other large cities. The German residents of Chicago are especially desirous of having him as their guest. The Prince and his suite will make the voyage from Germany to this

country on the North German Lloyd Steamship "Kronprinz Wilhelm," and the return trip on the "Columbia" of the same line. The imperial yacht, "Hohenzollern," will not carry any of the royal party, but will be at their disposal while here. A band consisting of forty picked men will come over on the yacht and will have a prominent place in the demonstrations. Permission has been given for the band to go ashore in the United States, to parade in uniform, and give several private concerts. In view of the possible political effects the proposed visit has occasioned much comment and some criticism in the newspapers of England and Germany.

#### CONDITIONS IN THE PHILIPPINES

**T**HE two senators from Massachusetts (Hoar and Lodge) clashed in the Senate last week over a matter that is of supreme interest to the entire country. Mr. Hoar offered a resolution providing for the appointment of a special committee to inquire into the situation in the Philippines. His contention is that the conditions there are not fully understood in the United States. Mr. Lodge antagonized the resolution because there is already a standing committee on the Philippines, of which he is the chairman, which, he thinks, is fully competent to obtain the desired information. The incident has provoked considerable newspaper comment, and has developed a number of very troublesome questions in the minds of the people. A leading query relates to the relationship between the civil and military powers in the islands. There is a well-defined suspicion that the War Department is not giving out all the news about the military operations, and that other important news has been suppressed. Very little is known as to the exact extent and nature of the civil control, or the probability of peacefully holding all that has been gained. For this and other reasons the demand of Senator Hoar for a special investigation is being warmly approved.

#### ARBITRATION PLAN ADOPTED

**A**FTER deliberating for over three months, the Pan-American Congress (in session in the City of Mexico) last week unanimously adopted The Hague scheme of arbitration. A compulsory plan was also presented, which was signed by the delegates from Argentina, Peru, Bolivia, Paraguay, Uruguay, Ecuador, Venezuela and Santo Domingo. There is no conflict between the two plans. The acceptance of The Hague convention is hailed by enlightened statesmen throughout the world as a distinct forward step. Although so far as present practical effect is concerned The Hague agreement has not really prevented war anywhere, yet it signified much for the greater nations to at least recognize and agree to a grand ideal. The action of the Pan-American Congress means that all the nations of the earth now deliberately recognize the ideal of universal peace, and accept the terms of The Hague agreement as a means for accomplishing that end. As supreme ideals usually operate slowly, it is not to be expected that much will be achieved in one generation; but it is inevitable that the ideal of arbitration and prevention will in future act with increasing

power in the minds of rulers now that all have accepted it. The compulsory plan as presented in the Congress is understood to be limited largely to the South American States. The United States and Chile do not accept it, but are not violently opposed to it. Credit is given to the delegation from the United States for bringing about an agreement on the question of arbitration.

#### ISTHMIAN CANAL

THE Isthmian Canal Commission has unanimously endorsed the Panama Canal in a supplemental report to the President. Its action is based on the offer of the French company to accept \$40,000,000 for the unfinished canal. The President has transmitted the report to Congress without comment. Friends of the Nicaragua route are still flocking to the support of the Panama route, but a state of mind has been produced which may cause the defeat of all canal legislation at this session of Congress.

#### NAVAL BATTLE AT PANAMA

A NAVAL engagement between the government forces of Colombia and the revolutionists occurred on Monday at Panama. The attack was made by three rebel gunboats early in the morning — the "Almirante Padilla," "Darien," and "Guiteau" — and was resisted by the "Lautaro" and "Chicuito," belonging to the government and in command of General Alban, military and civil governor of Panama. The government was also supported by the guns of Las Bovedas fortress. The "Lautaro" was set on fire and sunk. General Alban, while personally directing his men on this vessel, was killed. The "Darien" was beached. There was heavy loss in killed and wounded, especially on the Government side. Sailors from the United States cruiser "Philadelphia" rescued many of the wounded. The death of General Alban is a distinct victory for the revolutionists, as he has been the bulwark of the Colombian government in the northern provinces for more than eighteen months.

#### EMBASSY TO THE CORONATION

AFTER conference with Secretary Hay, President Roosevelt last week announced that the special embassy of the United States Government to the coronation of King Edward next June will be composed as follows: Special ambassador, Whitelaw Reid, of New York; representative of the United States Army, General James H. Wilson, U. S. A., retired, of Wilmington, Del.; representative of the United States Navy, Captain Charles E. Clark, late of the battleship "Oregon," and now governor of the Naval Home, Philadelphia. In addition to these, the following secretaries are appointed: J. P. Morgan, Jr., son of J. Pierpont Morgan, of New York; Edmund Lincoln Baylies, of New York; and William Wetmore, son of Senator Wetmore, of Rhode Island. Mr. Reid was special ambassador from the United States on the occasion of Queen Victoria's diamond jubilee, and is held in high esteem in England. Captain Clark gained distinction as the commander who so successfully brought the battleship "Oregon" around from the

Pacific coast in time to take a leading part in the battle of Santiago. General Wilson, who will represent the army, served in the Civil War, the conflict with Spain, and afterwards in the Pekin expedition in China.

#### INVESTIGATION OF TUNNEL ACCIDENT

THE coroner's investigation of the accident in the New York Central tunnel, New York city, which occurred on Jan. 8, is developing a most interesting state of affairs in the management of trains passing through the tunnel. Several witnesses have testified positively that trains frequently rushed past the signals intended to stop them. The manager of the Grand Central Station and track manager of the Harlem railroad between Forty-second Street and Mott Haven admitted that there had been no punishment in the cases of any of the engine-drivers who passed the signals save one man, who was transferred to freight service. A witness who had been employed as a tunnel operator for eight years told of repeated instances when fog was so thick in the tunnel that it was almost impossible to see a locomotive headlight even when within speaking distance of the engine. Mr. Jerome, who is conducting the investigation, is seeking to fix the blame on the higher officials by showing that they were fully acquainted with the conditions in the tunnel and the practice of the drivers in running past the signals, yet failed to do all they could to prevent a disaster.

#### EARTHQUAKE IN MEXICO

ON Thursday and Friday of last week severe earthquake shocks destroyed considerable property and caused the loss of about three hundred lives in Mexico, principally in the State of Guerrero. This State is in the southern part of Mexico, bordering on the Pacific Ocean. It is traversed by the Sierra Madre del Sur mountains, and has been the centre of seismic disturbances for several years, although none have been as violent as the shocks of last week. The buildings of Chilpancingo, the capital, a city of 9,000 population about seventy-five miles from the coast, are all practically destroyed, and the people are living in tents outside the town site. Great fissures opened across the streets. The public buildings lie in ruins, among them being the old parish church, the barracks, school-house and the state palace. The deaths were caused almost entirely by falling masonry. Damages of a similar character were wrought in other towns in the same State. The shock of the earthquake was felt in the city of Mexico, 125 miles northeast, where the largest buildings were rocked violently, throwing the people to their knees. There were four distinct shocks. Large arc lamps in the centre of the streets oscillated menacingly, and telephone and electric railway poles swayed like trees in a tornado. Walls were cracked and considerable damage done. The national palace (an immense edifice) was shaken badly, infusing terror in the hall of the Pan-American Congress. Government aid is being given as rapidly as possible to the wounded in Guerrero. The chief individ-

ual loser was General John B. Frisbie, an American who had recently erected a sugar mill at Atlitac and equipped it with American machinery. His loss in damage to building and equipment is estimated at \$200,000.

#### OPENING OF PARLIAMENT

CONTRARY to general expectations, King Edward made very indefinite mention of the Boer war in his speech at the opening of Parliament last Thursday. He expressed regret that the war was not concluded, but gave no indications of an intention to modify his policy for the purpose of terminating the conflict. He was loudly cheered by peers, peeresses and high officers of the Government when he said: "My soldiers have throughout displayed a cheerfulness in the endurance of the hardships incident to guerrilla warfare and a humanity, even to their own detriment, in their treatment of the enemy, which are deserving of the highest praise." Earl Spencer, a Liberal, criticised the address of the King. He urged the Government to promise the Boers autonomy similar to that enjoyed by Canada and Australia. In reply, Lord Salisbury, the Premier, defended martial law in South Africa, and said that a wrong settlement now would impose grave difficulties and embarrassments upon the nation for many years to come. Lord Rosebery thought the King's address "was one of the most jejune ever placed on the lips of a monarch." He wanted to know when Mr. Chamberlain's controversies with Germany and other nations were going to stop. Very little was done in the House of Commons.

#### EVENTS WORTH NOTING

Prof. Nicholas Murray Butler is the new president of Columbia University.

Arthur P. Gorman has been re-elected United States Senator from Maryland.

Senator Foraker was re-elected Senator from Ohio last week practically without opposition.

The Mine Workers Convention opened at Indianapolis on Monday with more than 700 delegates present.

Fresh troops to the number of 5,233 were ordered to the Philippines last week to relieve those who have seen long service.

Arrangements are being made for the establishment of a separate branch post-office in Boston for the exclusive use of Italians.

The Chinese residents of New England sent a delegation to Washington this week to protest against the re-enactment of the Geary Chinese Exclusion act.

President Roosevelt has turned over to China the sum of \$376,000, representing the value of silver bullion seized by United States marines at Tien-Tsin at the time of the capture of that city.

Dr. Jabez L. M. Curry will represent the President at the ceremonies connected with the "coming of age" of the young King of Spain. Dr. Curry represented the United States at Madrid when the King was born.

M. Leopold Mabilleau, editor of the Paris *Temps*, and author of many books on sociology and political economy, is in the United States on a lecturing tour. He made his first appearance in Boston on Monday night in a lecture on French life as it is found in Paris.

**"TARRY YE" -- "WAIT"**

THE Apostle Luke, the author of the Gospel which bears his name and of the Acts of the Apostles, closes the one and opens the other with the last command of the risen Lord before His ascension. In the Gospel he reports Him as saying, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." In describing the same event in the first chapter of the Acts he reports Jesus just before His ascension as commanding His disciples "to wait the promise of the Father," which was to the effect that while waiting "they shall receive power after that the Holy Ghost is come upon" them.

We need to remind ourselves often of this strange and very remarkable command on the part of Him who came to inaugurate the kingdom of God on this earth. Though Jesus had been for the space of nearly three years ceaselessly preparing His disciples for the special work which He was to commit to them upon His departure, yet He specifically commands that they shall not enter upon their larger mission until they receive further equipment. He confesses that all their companionship with Him in the days and nights of those years together — all they had learned from His lips and life — was not an adequate preparation for the preaching and administration of His Gospel. He tells them that as yet they lack the *power* to do successfully that which He will require of them. That they were unconscious of their spiritual destitution, makes their real need all the more striking and significant.

Let us go back to this command, to "tarry" and to "wait," and the promise, "Ye shall receive power after the Holy Ghost is come upon you," and its fulfillment, and see if we cannot secure a new and personal apprehension of what the Son of God meant. The "Teacher's Commentary on the Acts of the Apostles," by F. N. Peloubet, D. D., one of the most scholarly and accurate commentators of this age, has just come to our desk. We open it to learn what it says about this promised endowment of power for which the unfurnished disciples were to wait. Dr. Peloubet says:

"Power in the Greek is *dynamis*, of which our word 'dynamite' is almost a transliteration, and this expresses well the greatness of the power to uproot the obstacles in their way. This power given includes (1) moral and spiritual power; (2) power to overcome temptations, and to do right under the most trying circumstances; (3) power to lead men to the Saviour; (4) power to overcome all enemies and obstacles, though they were like mountains to be cast into the sea; (5) power to work miracles; (6) power to lead the church; (7) power to bring the kingdom of heaven. The power is divine, working through human souls."

Dr. Peloubet then quotes from Rendell these words of explanation and confirmation:

"It contemplates, not a single outpouring of the Spirit on the day of Pentecost, as the Authorized Version implies, but a new dispensation of the Spirit, whose indwelling presence should become a continuous power within them."

Now contemplate the way in which the

disciples obeyed the last command of Jesus, and note how perfectly the exposition of Dr. Peloubet is confirmed. The promised day of Pentecost came, with the remarkable endowment of power. A special and marvelous spiritual afflatus came upon the disciples, and with this new supernatural dynamite they went forth preaching the Gospel of Christ, to the conviction and salvation of the multitude. Unclothed with this dynamite, the early church seemed only a human, helpless, defeated and humiliated brotherhood. Filled with this supernatural power, they went forth conquering Jew, Greek, barbarian, Scythian, bond and free — all men, powers and principalities falling down vanquished before them.

Is it possible to consider this clear and unequivocal command of Christ, with the strict obedience of the disciples and the sequence that followed, without most serious and disturbing inferences? Must we not face the fact that herein lies the explanation that the Church seems today to be more of a Christian brotherhood than a supernatural organization? Did not the risen Lord contemplate a spiritual and victorious church? And has not Christianity gone into an eclipse as an evangelistic and conquering body because it has come to depend upon human skill, cultured brain, and wise policy, rather than upon the unconquerable might of God? Does not the logic of facts lead irresistibly to this conclusion? If we take the supernatural away from Christianity, what is there left of it but a cult? It may then have higher ethics than comparative religions, but it is powerless as an evangel. Men may accept its moral standards and so be made better, and by teaching and example they may, to a degree, help to make others better; but they will not thus become evangelists as the disciples were made by the Divine endowment at Pentecost.

What, then, is the natural inference of this study and these reflections? Does any one seriously believe that the Christian Church possesses the power which its Founder contemplated and promised? Does not its lack lie in just its inability to manifest supernatural power? Who is conscious of such power, and where is it displayed? Men may be attracted to the teaching of Christ and accept it; so did the disciples before the day of Pentecost. Is not the reason that the church has so little attractive and magnetic influence over sinful men to be found in the fact that she has for so many years been able to display so little supernatural power?

If these positions be well taken, are there any words of the Master that ministers and churches need so deeply to hear and heed as, "Tarry ye," and "Wait?" Not to seek to have the old Pentecost repeated, with its peculiar inaugurating phenomena, but to receive supernatural power to make the present-day disciples of Christ more than mere teachers and exemplars of Christian ethics and benevolence. For ten long days the disciples of Jesus went into an upper room, and, forgetting everything else, sought for and waited for the promised *dynamis*. If they had given up seeking at the end of the fifth or upon the eighth or ninth day, as men certainly would today, the Holy Spirit would not have come upon them.

The power, with all its supernatural indications, would have been given on the first day if the disciples had been ready to receive it. "Tarry ye." "Wait." Is not this the Divine command? — not one day, nor five, nor ten even, but until His disciples in pulpit and pew receive the endowment. Ministers say to us, as the result of special meetings, "The members of my church came, and there is a deepening of the spiritual interest and life, but the unconverted do not come to the sanctuary." Then, "Tarry ye, 'wait.'" Perhaps the church is no better prepared to deal with the unsaved than the disciples were before the day of Pentecost. "Tarry ye." "Wait." "Ye shall receive power [to draw men and to save them, as did the disciples] after that the Holy Ghost is come upon you."

Only a church clothed and filled with a Pentecostal afflatus can demonstrate to the world that "the Gospel is the power of God unto salvation to every one that believeth."

**"Our Unhappy Divisions"**

CANON HENSON'S brave and noble plea, under the above title, in the December number of the *Contemporary Review*, for the full recognition, by Anglicanism, of non-episcopal churches, must have, it would seem, an enduring effect. It is so well-reasoned, so cogent, so thoroughly Christian, and is backed up by so many high authorities in the Establishment itself, that it cannot possibly be ignored. It will have far echo, and ought, in time, to lead to the breaking down of a senseless barrier that now does much mischief and causes much needless ill-feeling. And if the argument is valid in England, it should have tenfold greater force on this side the water where the silly pretensions of sacramentarians — whether on the prelatical or the baptismal side — to unchurch their brethren in Christ, give forth a very unsavory odor.

As Canon Henson properly says: "The inevitable expression of Christian fraternity is the common reception of the Lord's Supper. It was so in the apostolic age; it has remained so ever since." Neither the Episcopal Church, nor the Baptists, can then be accounted fraternal. On what principle do they deny the true church standing of other bodies than their own? On none, we are persuaded, that will bear close investigation. "As I read the New Testament," says the Canon, "the one test which Christ authorized men to apply to His disciples was precisely the test of moral results." Similarly writes Prof. Harnack in his latest volume: "It is the work done that forms the decisive test. Churches must be estimated first and foremost, we may perhaps say exclusively, by what they have achieved." "Will any candid observer," asks the Canon, "maintain the moral inferiority of non-episcopal Christians?" And, we may add, of non-immersed Christians. Tried by results, by work done, by what it has achieved, is the Methodist Church inferior to any? It will hardly be asserted by any one familiar with the facts. The demand for immersion, and the demand for the acceptance of the dogma of apostolical succession as essential preliminaries to full-church fellowship, are alike unworthy of the enlightenment of the twentieth century, and ought speedily to disappear.

Canon Henson is making a splendid contribution to the advance movement. He has not only written the above-mentioned article, but he has been preach-

ng in the Westminster Abbey pulpit, of which he has charge, a course of ten sermons in advocacy of these most important ideas. We hear the attempt of the eloquent, fearless, and broad-minded Canon to make them predominant will for the present be unsuccessful, but it must eventually prevail. The noble spirit in which this distinguished occupant of a distinguished pulpit has made his gallant endeavor is so well indicated in the closing sentences of his tenth sermon that we append them:

"Is it not high time for us Anglicans to bring our formal theory into line with our practical practice, and to make our faith express our genuine conviction? That is the question which I have offered to my fellow churchmen at the opening of the twentieth century in this central church of English Christendom. That is the challenge that I have thrown down. I have counted the cost. I know well that, to borrow the words of Dr. Salmon, when thoughtful men are anxious to retire from untenable positions, the uneducated imagine that cowardly surrender of truth has been made. I have lived long enough to know by experience the malignant force of bigotry and the persistent calumnia of fanaticism, but I do not repent me of my course. My conscience is clear, and my conviction is strong."

#### Dr. Martin C. Briggs

ONE of the strong men of Methodism ceased to be numbered with us when the soul of Dr. Briggs departed this life on Tuesday of last week, Jan. 14, near Newark, Alameda Co., California, at the ripe age of 81. He was born in Rome, N. Y., but, we think, was of New England ancestry. He was at the Concord Biblical Institute in 1849, but did not graduate. He united with the Erie Conference in 1845, and was transferred to California in 1850. There he became one of the active forces in the organization and development of Methodism on the Pacific coast. He was the first editor of the *California Christian Advocate*, and the first president of the University of the Pacific. He was a member of the General Conference in 1860. He filled with great acceptance some of the best pulpits in the Conference, serving three pastoral terms in the first church of San Francisco, and three in the church on Sixth St., Sacramento. He was also presiding elder for many years.

Dr. Briggs had a strong, robust frame, a commanding presence, and was an orator of no mean rank, speaking at Lincoln's funeral. He fought slavery, Romanism, and rum with all his might, and was a vigorous exponent of the higher forms of Christian experience. Our Book Concern publishes an excellent volume from his pen entitled, "The Sabbath. What? Why? How?" California will greatly miss him.

#### Reappearance of Lord Rosebery

LORD ROSEBERY, the British Liberal statesman whose recent speech has attracted world-wide attention, was born in London in 1847, was educated at Eton and Christ Church, Oxford, and succeeded his grandfather as earl in 1868. He is a gentleman of independent wealth, and has been much in public service. In 1881-83 he served as under secretary for home affairs, and in 1884-85 he was first commissioner of works. During the third and fourth terms of Mr. Gladstone's service as Prime Minister in 1886 and 1892-94, he held the very important office of foreign secretary. On Mr. Gladstone's retirement in March, 1894, Lord Rosebery became Prime Minister. For several years past he has held himself apart from public life. He is an academician, and the academician in politics is not a success unless he unites strong moral

purpose with critical acumen and brilliance of oratory. Lord Rosebery in England is a conspicuous instance of a man thoroughly amiable and always interesting, who is never really commanding or convincing in the profounder sense of convicting men of duty and compelling them to deed. Again and again political glory has appeared to be almost within Lord Rosebery's grasp, but somehow each

chusetts," the first of which appears in the January number of the *New England Magazine*.

— During the ten years since the death of Rev. C. H. Spurgeon, of London, ninety-one volumes of his sermons have been published. Not less than £20 would be required to purchase one copy of each of these posthumous books at published price, while a complete set of his works (240 volumes), not counting the almanacs, would cost, roughly, £50, not reckoning discounts.

— Miss Grace E. Sanderson, of Danvers, and Mr. G. Fred True, of Worcester, were married, Jan. 15, at the home of the bride. The ceremony was performed by Rev. G. E. Sanderson, father of the bride, assisted by his brother, Rev. Alonzo Sanderson, of Lynn. Mr. and Mrs. True will live at 32 Belmont St., Worcester. Mr. True is one of the official members of Grace Church, and an active worker in the Y. M. C. A. He is employed by Brewer & Co., wholesale and retail druggists.

— Ebenezer Virgin, son of Ebenezer of Rumford, Maine, and youngest brother of Rev. Charles Virgin, died in Georgetown, Jan. 12, aged 86. He was for many years a member and supporter of our church in Rumford, and often recalled the visits of early Methodist itinerants to his father's house, where they were always welcome. Rev. Dr. Mark Tratton traveled Rumford circuit among his first, and knew the family well. At the time of his death Mr. Virgin was a member of the Memorial Congregational Church in Georgetown. He leaves a wife, two sons, and two daughters.

— Rev. C. U. Dunning, of Franklin Falls, N. H., announces his intention of retiring from active work at the next session of the New Hampshire Conference. He will then have completed a half-century of effective work in the ministry, forty-eight years of which he has been a member of the New Hampshire Conference. Few men among us have done more faithful and successful work. He has well earned the right to rest.

— Ballington Booth, the head of the American Volunteers, which organization was the result of radical differences of opinion between him and his father, Gen. William Booth, founder of the Salvation Army, says that it is quite true that his sister, Mrs. Catherine Booth Clibborn, and her husband have withdrawn from the Salvation Army movement. His sister Catherine was at the head of the army in Holland, France and Switzerland. Mr. and Mrs. Booth-Clibborn have a large following in England and in Ireland. Booth-Clibborn, who comes of a very influential Quaker family, has many warm friends. The report that they have joined the Dowie Zion movement is not confirmed at this writing.

— Rev. W. J. Heath, of Springfield, in a personal letter refers thus interestingly to the late Dr. Steele: "What a charming man Dr. Steele was! He was a member of our old theological club, of which Dr. Wm. Rice was also a member. They were both quite regular in attendance, and to get them capping stories at the dinner table was a delight to us all. Underneath his rough exterior was a gentle heart and a deep well of spirituality. We thought he would die while at Wilbraham, and Dr. Rice drove me out to see him. There was no cant and an utter absence of rapture, but it was very evident that he knew whom he had believed."

— The congregation of the Fifth Avenue Presbyterian Church (the late Dr. John Hall's church) have formally extended a unanimous call to Rev. Dr. J. Ross Stevenson, of the McCormick Theological Sem-



LORD ROSEBERY

time the aristocratic fingers have seemed to lack the tenseness and nerve to grip the opportunity and wring from it success. Hence Lord Rosebery's career has been characterized by a certain aloofness from politics even while apparently lived quite in the midst of it. He has been as a man who walks through the crowd taking notes, yet never possessing the zeal to shout to the crowd and bid it follow him to masterful victory. Matthew Arnold had a phrase, "a pensive outsider," which may be applied with much justice to Lord Rosebery, who has been for years a kind of an elegant looker-on, a cultured connoisseur of the political personnel and material. But a critic is not a crusader, and for the reorganization of the Liberal party through its inspiration with a great moral purpose the easy amiability and rhetorical brilliance of a Rosebery are not sufficient. Great political advances are as a rule effected not by pensive outsiders, but by men of intense zeal and high moral optimism who, in obedience to the noblest impulses, deliberately place themselves inside the world of politics for their country's good.

#### PERSONALS

— Chaplain W. O. Holway, U. S. N. (retired), has transferred his residence from New York city to 19 Chester St., Watertown, Mass.

— Messrs. Crossley and Hunter began work in Simpson Church, Brooklyn, early in January.

— The comrades and friends of Dr. Howard Henderson, late chaplain of the First O. V. I., have presented him with a handsome gold watch.

— This office was favored last week with a visit from Prof. J. M. Van Vleck, of Wesleyan University, who came to Auburndale to attend the funeral of his classmate and life-long friend, Dr. G. M. Steele.

— Hon. Alfred S. Roe has written two articles on "The Governors of Massa-

nary of Chicago. The new pastor's salary offered is \$12,000, beside the use of the parsonage. The church also employs an assistant pastor.

— Dr. J. F. Chaffee, of Minnesota, is spending a few months in Southern California.

— Rev. Francis M. Larkin, pastor of Grace Church, San Francisco, is president of the San Francisco Preachers' Meeting.

— Bishop Hendrix, on a recent campaign in St. Louis, raised \$70,000 for the Central College of the Methodist Episcopal Church, South.

— Rev. J. F. Wilson, whose health broke down at Penang, has been appointed by Bishop Moore to Kiukiang, in the Central China Mission.

— Mrs. C. Gilbert Wheeler, of Chicago, recently deceased, has left the Scituate Methodist Episcopal Church \$500, and a like amount to the Preachers' Aid Society of the New England Conference.

— The *Methodist Advocate-Journal* says: "Miss Anna E. Hall was consecrated a deaconess at the recent session of the Atlanta Conference. The *Southwestern* says she is the first colored woman consecrated to this work by the church."

— The *Michigan Christian Advocate* of last week said: "On almost any day now three Michigan preachers temporarily resting in Southern California are liable to have a triangular chat in a Los Angeles hotel parlor, viz.: Rev. J. F. Berry, Rev. J. H. Potts, and Rev. C. W. Baldwin."

— Miss Minnie V. Grose, of Lewisburg, W. Va., and Arnold C. Scherr, of Charleston, W. Va., were united in marriage, Jan. 15, by the brother of the bride, Rev. George R. Grose, of Newton. Mr. Scherr is auditor of the State of West Virginia, and a member of the State St. Methodist Church, Charleston.

— Rev. H. C. Dunham, of Winthrop, observed his 89th birthday, Jan. 19. He has been a member of the Methodist Episcopal Church seventy years, and sixty-four years connected with the New England Conference. He commenced reading ZION'S HERALD as early as 1833, and no paper is more gladly welcomed at the present time.

— President Warren has announced the Convocation and Commencement orators as follows: Rev. Frank McConnell, a graduate of the School of Theology, pastor of the First Methodist Church, Ipswich, will deliver the Convocation address; and Hon. Simeon E. Baldwin, LL. D. (Yale, '61), judge of the Supreme Court of Errors of Connecticut, will deliver the Commencement oration.

— The *California Christian Advocate* of Jan. 16 says: "Rev. J. F. Jenness, a returned missionary from South America, now pastor of our church at Palo Alto, addressed the San Francisco Preachers' Meeting last Monday on missionary work in that country. He gave a clear idea of the conditions under which missionary work is done in South America. His address was cordially received."

— Mark Hopkins, the most distinguished president that Williams College ever had, and held in reverent memory everywhere, is magnified in the election of his son, Rev. Dr. Henry Hopkins, to the presidency of the same institution. The son was born in Williamstown, Nov. 30, 1837, and was a graduate of Williams College and Union Theological Seminary. When the civil war broke out Dr. Hopkins was appointed a field chaplain by President Lincoln, before that office was created by law, and he served with credit through the war. He was pastor of the Second Congregational Church of Westfield from 1866 to 1880, and has been pastor of the First Congregational

Church of Kansas City, Mo., since 1880. He is the author of several published addresses on municipal and educational subjects, and sermons.

— Dr. H. K. Hines, a superannuated member of the Columbia River Conference, died at his home in Portland, Oregon, Jan. 19, aged 74. A half-century ago he went from New York to Oregon and planted Methodism in that State. Dr. Hines was president of the Territorial Council of Washington and a member of the legislature during the session of 1854-56. He was a delegate to the National Republican Convention in 1876.

— Mrs. Caroline T. Baldwin, widow of the late Rev. William W. Baldwin, died, Sunday morning, at the home of her son, Prof. F. Spencer Baldwin, in West Newton, after a lingering illness of many months. Mrs. Baldwin was born in Derry, N. H., June 15, 1842, and was married August 7, 1862. During her thirty-six years of married life she was a tireless co-worker with her husband in pastoral service. Since the death of the latter, which occurred May 1, 1898, her health had been failing gradually. Mrs. Baldwin leaves two sons — F. Spencer Baldwin, who has the chair of Economics at Boston University, and Leon E. Baldwin, who is in the law office of Edward H. Savary, of this city. Her funeral was held at the home on Monday, Rev. William J. Thompson, of Newtonville, officiating.

— Horatio Danforth Newton, master of the Franklin School, died at his home in East Boston, Tuesday, Jan. 14, after an illness of two weeks. He was born in Truro, Feb. 12, 1853. He was a splendid specimen of a modern Methodist. Alert, intelligent, devoted, consistent, spiritual, with the interests of his church always uppermost, he was one of the most valuable members of Saratoga St. Church, of which he was a trustee. Familiar with the preachers and their ways, they had no better friend than he. He was an accomplished scholar, devoted to art and passionately loving music. He studied history under Prof. Hart, of Harvard, psychology with Larkin Dutton, was a member of several musical societies, and in many ways showed himself to be a man who appreciated life to its utmost. Methodism sustains a great loss by his passing.

#### BRIEFLETS

Dr. Theodore L. Cuyler, referring to the editorial note upon his 80th anniversary in last week's HERALD, says: "The reporter you quoted misunderstood me. I told him that two hundred million of my articles in the religious press have been published. I did not say 'sermons.'"

That was sound advice which Comptroller Grant of New York city gave to District Attorney Jerome in a public speech to which he was listening: "If I were Jerome, I would not tie up to the brewers, or to the wholesale liquor-dealers, or the retail liquor-dealers, on any Sunday-opening proposition."

These are the days of golden privilege for much good reading. We are striving to meet this need, to some degree, with our paper, as a critical examination of this issue will, we think, attest. In the thoughtful, critical, polished and very pertinent address of Dr. McElveen; in the characteristically breezy and informational letters of "Holland" and "Quaero;" in the tender and heart-inspiring tributes to Dr. G. M. Steele; in the wide perspective of the Outlook; in the peculiar charm of the Family pages; and in the intelligence from the churches, with much other editorial and

important mention, our readers will find much to command their eager attention.

The Day of Prayer for Colleges will be duly observed at Lasell Seminary. Dean M. D. Buell will deliver an address to the students in the morning, and Rev. Dr. F. N. Peloubet in the evening.

Simpson Church, Detroit, Mich., of which Rev. Paul C. Curnick, D. D., is pastor, is enjoying a marked revival under the leadership of Evangelists Kerr and Johns. The church, which seats 1,000, is packed at every evening service, many being unable to enter because of the crowd.

The funeral services of the late Dr. George M. Steele occurred at the Methodist Church, Auburndale, on Thursday, the 16th. There were a goodly number of ministers and other friends present. Rev. W. T. Worth, the pastor of the church, officiated. There was excellent singing by a large choir from the students of Lasell Seminary. Tender and fitting tributes were delivered by Bishop Mallalieu upon the general life and character of the deceased; by President Warren upon Dr. Steele as an educator; and by Rev. T. W. Bishop, a former pastor of the church, who spoke of him as parishioner both at Auburndale and Wilbraham. Prayer was offered by Dr. Daniel Steele. The interment took place at the Newton cemetery.

The *New York Observer* of last week says: "Now the Baptists, following in the wake of Methodists and Episcopalians, are to raise a Twentieth Century Fund of a million dollars or more, to be expended in Manhattan and the Bronx for the extension of Baptist work."

Ira S. Locke, Esq., of Portland, Me., in a brief address before the Lincoln Club of that city on the "Philippines," reported in the *Portland Daily Press* of Jan. 16, took strong anti-imperialistic ground, saying in part: "Those Filipinos, I submit, have the inalienable right to be free men and to pursue their own course. Our course has been forced upon us, and it is a course that is directly un-Republican, for Republicanism stands for liberty."

President Dickie of Albion College received a letter, the 14th, from a gentleman whose name is withheld, saying that he would pass through Albion on Wednesday, and asking Mr. Dickie to meet him at the train. Mr. Dickie did so, and was handed an envelope containing \$10,000. More money is expected soon from the same quarter.

There was a memorial service for Dr. G. M. Steele in the Methodist church at Wilbraham, Sunday evening, with a large attendance of citizens and students. Principal Newhall and Miss M. Annie Wythe, preceptress of the Academy, delivered appreciative addresses. Dr. W. H. Thomas presided and offered prayer. It was a notable tribute to the influence in the community of one who was for thirteen years its foremost citizen.

It is the duty of a Christian citizen to labor for the reformation of society even when no general "fusion" of forces seems to promise immediate success. Every bit of faithful testimony to the right tells, even if the results be long delayed. When the martyrs Ridley and Latimer were on the way to the stake at Oxford the latter cried to the former: "Be of good cheer, Master Ridley! We shall light such a candle, by God's grace, in England this day as, I trust,

shall never be put out again!" The faithful witness may be martyred, but the cause can never be burnt at the stake. The man who speaks out may be thereafter gagged or destroyed, but his message thunders still. Moral influence is imperishable, and accumulates from age to age. A Ridley or a Latimer may be burned in one century, but in the next England will be Protestant and evangelical. John Huss may be scorched to a cinder today, but tomorrow will come the Reformation.

Governor Bliss, of Michigan, in making remittance for himself and Mrs. Bliss to the fund for the Preachers' Aid Society, wrote: "I think this is one of the grand works of our society, and we should not let it drop. We must take care of those who have given their life service to build up the Methodist Church and to save souls."

The Boston *Herald* of Monday morning furnished a happy and forceful illustration of the attention which the daily press gives to religious matters. It was a twelve-page paper, and fully one page (one-twelfth of its space) was devoted to excellent reports of services in the churches on the previous Sunday; and what is true of the Boston *Herald* is true of the leading dailies everywhere. Everything of importance in religious and ecclesiastical lines receives prompt and generous attention in daily journals. It becomes ministers and churches to gratefully recognize this significant and encouraging fact.

A leading minister of one of our churches writes: "I have just read your editorial note, 'Spare Our Readers,' to which I say, 'Amen.' Will you not go a step further, and make a plea for the pastors and the congregations? As you know, the pastors of all prominent churches are subject to similar embarrassing appeals." And another enforces the above by saying: "Many thanks for your timely item, 'Spare Our Readers.' It does seem sometimes as though our church officials and kindred organizations had gone mad. Appeal after appeal is made to the membership, yea, more than an appeal, a demand that implies disloyalty if not met. Every turn of the calendar is seized upon as an occasion to solicit somebody, till the whole thing has become disgusting and unbearable."

The *Texas Christian Advocate* says that the General Conference of the Methodist Episcopal Church, South, which is to meet in Dallas, Texas, in May, "will need to elect two or three new Bishops." This declaration sends a shiver through us, for we feel very sure that the brilliant and genial editor of the *Christian Advocate* of Nashville will be transferred to the episcopal bench. We are positive, however, that he would be much more serviceable to his denomination as editor than in the bishopric. He ought not to be taken from his much more important and influential position. Perhaps he will be large enough to decline the office. That has been done in that wing of Methodism.

The Boston *Herald* says: "It is interesting to note that the Church Temperance Society of New York has decided not to accept the resignations of Bishop Potter and Bishop Doane. They have even been re-elected trustees of the institution. And yet it does not appear that either of these distinguished gentlemen has changed his mind on the temperance question." It is also interesting to note that when the Church Temperance Society (an organization of the Protestant Episcopal Church) took the foregoing action, it reaffirmed its opposition to Sunday opening in an unequivocal resolution, and said: "We appeal to all who seek

to improve the conditions of life in our large cities to resist the attempt of the saloon-keepers to secure the sanction of law for their Sunday traffic, and condemnation of their present and past defiance of existing statutes."

That was a brave and conscientious act of Governor Odell, of New York, last week, in removing the sheriff of Erie County because he failed to close a pool-room when convincing evidence had been presented that it was his duty to make arrests. Nothing so greatly inspires lawlessness as the failure of the custodians of the laws to properly execute them; and we seem to have fallen upon a contagion of this sort of laxity. It is a dangerous symptom when district attorneys, sheriffs, and policemen, instead of doing their specific duty, are busying themselves in explaining why certain laws cannot be executed. These men, set to enforce our laws, are not clothed with any discretionary power. There is urgent need of wholesome and compulsory agitation along this line. A Governor Odell is wanted in New England, notably in Maine, New Hampshire, and Vermont.

#### Two Jerusalem Lepers

**A** LETTER just received from Prof. H. G. Mitchell, who is in Jerusalem, contained the following references to two lepers whom he photographed: "Yesterday I was at the leper hospital. It contains fifty-three inmates. It is managed by the Moravians. If the lepers were all obliged to go to it and remain separate from the



rest of their kind, it would soon put an end to the disease. There are, however, about twenty about Jerusalem who like better to beg than to have their food served them. Two of these I found at the foot of the hill near Gethsemane, and photographed them. I enclose the picture. One of them has lost his hands. There are no worse cases in the hospital than this."

#### Death of a Noted Greek Professor

**O**N Jan. 17, Prof. James Cooke Van Benschoten, LL. D., for nearly thirty-nine years professor of Greek in Wesleyan University, died at his home in Middletown, Conn. He was born in La Grange, Dutchess County, N. Y., Dec. 15, 1827. He received the degree of B. A. from Hamilton College in 1856, and the degree of M. A. from Madison University in the following year. In 1858, having determined to devote himself to the study of the Greek language, he went to Europe and spent the three following years in the Universities of Bonn, Göttingen, and Athens. In those years he also traveled extensively in Greece—more extensively, it is probable, than any American had previously done,

On his return to America, in 1861, he taught for a time in the high school of Lyons, N. Y., and then in Cazenovia Seminary; in June, 1863, he was elected to the chair of Greek in Wesleyan University.

The accession of Professor Van Benschoten to the faculty of Wesleyan may almost be said to have marked a new chapter in the history of the college. His enthusiasm in classical studies, the freshness and variety of his learning, and the rare charm of his personal manner, combined to ensure his immediate and brilliant success; and by his intelligent and progressive scholarship and his skill as a teacher he well maintained the position thus early won. Hundreds of students who have sat in his lecture-room during the last thirty-eight years will bear witness to the thoroughness of his instruction, the nicety of his judgment on all matters of expression, and his enthusiastic appreciation of the best things in Greek literature and art. He was himself an example of the refining and humanizing influence of those noble studies to which his life was devoted.

A delicate sense of the becoming in speech and manner, an innate courtesy, a certain dignified urbanity, made Professor Van Benschoten the model gentleman. The many alumni and friends of Wesleyan University who have enjoyed the hospitality of his charming home in Middletown cannot forget the combination of wisdom, dignity, and humor with which he presided there. He was the ideal host. But however dignified, even courtly, in manner, he was the most approachable of men—genial, kindly, sympathetic. He was always especially interested in the welfare of his students, and his words of counsel or encouragement have heartened many a college man in time of perplexity or embarrassment.

But Professor Van Benschoten was more than the scholar and the gentleman; he was a sincere and earnest Christian. A firm faith, an unwavering religious purpose, gave a noble consistency to his whole life. He was an official member of the Methodist Church in Middletown for more than twenty-five years; and those who knew him through all that time knew how exemplary was his life, how loyal his devotion to the church of his choice. On the very day on which he was elected to the chair of Greek in Wesleyan, in 1863, he was elected to a similar position in Union College; and, some years later, when Cornell University was opened, he was offered a chair of Greek in that institution; but he preferred to accept and retain a position in the college under the patronage of the Methodist Episcopal Church.

Professor Van Benschoten held a well-recognized position in the scholarly world. In the year 1884-5 he was director of the American School of Classical Studies at Athens, and during his year of residence in Athens obtained from the Greek government, as a gift, the land on which the present building for the American School of Classical Studies was afterward erected. At the time of his death he was one of the committee of management of this school. He was a member of the English Society for the Promotion of Hellenic Studies, and of the Association pour l'Encouragement des Etudes Grecques; he was Honorary Fellow of the Metropolitan Museum of Fine Arts, one of the vice-presidents of the American Branch of the Egyptian Exploration Fund, and since November last president of the Connecticut Branch of the Archaeological Institute of America.

Funeral services were held at the Methodist Church in Middletown on Monday at 2:30 P. M. A wife and three daughters survive.

## PROGRESS OF THE STORM

REV. ELIHU GRANT.

Flashing, streaking,  
Crashing, creaking,  
Livid, jagged,  
Forked, ragged,  
Flaming, blazing,  
Earth bedazing,  
Filling ether with its light,  
Blinding nether in its flight.

Whirling, swirling,  
Rolling, curling,  
Twisting, tumbling,  
Moaning, rumbling,  
Weirdly swelling,  
Storms propelling,  
Nature's grandeur, wild and high,  
Awtul pageant of the sky.

Dropping, splashing,  
Hastening, plashing,  
Running, rilling,  
Faster filling,  
Drenching, blessing,  
Cool refreshing,  
Earth's blest manna kindly flows,  
Till the opened windows close.

Fast the storm-clouds disappear,  
Dripping crystals, pearly clear.  
Sweet, serene, majestic, broad,  
See the token from the Lord.  
Radiant spectrums glistening bright,  
Revealing God's restraining might.  
Seek not fabled pots of gold,  
Wealth is germinating in the mold.

*Ramallah, Jerusalem.*

## THE NEW HUMANISM INSUFFICIENT\*

REV. W. T. MCELVEEN, PH. D.

Pastor of Shawmut Congregational Church, Boston.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures." — 1 Cor. 15: 3, 4.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." — GAL. 1: 8, 9.

**T**WO texts are to guide our thought. The first is a brief but incomplete recapitulation of the truths which Paul preached as the gospel, and the second is the Apostle's condemnation of any one who would dare to preach any other gospel. The elemental truths which Paul regarded as composing the message of the preacher of the gospel were the divinity of Christ, Christ's sacrificial death on man's behalf, and Christ's glorious resurrection. If to these he had added the truth of the Pentecostal dynamic, his summary would have been fairly complete. It was these truths that made the weak and unreliable disciples such titanic apostles, and enabled them to play such a colossal role in the world's history. It was with these truths that the early apostles turned the world upside down and right side up. It was these truths that made them conquerors and more than conquerors. It was these truths that made the Gospel the power of God unto salvation to every one that believeth.

Will there ever be a better gospel than the one which Paul here summarizes? Christianity is the ripest fruit that has fallen from the tree of life for the healing of the nations and the betterment of men.

But in the Gospel of Jesus have we come to the final product of the religious evolution of the race? Is Christianity the consummation of the spiritual evolution of mankind? Is Christianity the absolute and ultimate religion, or is the best religion yet to come?

Today we are studying other religions. Comparative religions is now one of the studies in every well-equipped theological seminary. We have held World's Parliaments of religions, and are planning to hold religious congresses where we will talk of "reverencing each other's reverence." We have got over regarding the heathen religions as the creations of the devil. We are now regarding these non-Christian religions not only scrutinizingly, but sympathetically. These ethnic reli-

not so enrich it with gleanings from the fields of other religions as to make it issue in a new and ultimate religion?

Christianity, however, is not an ethnic product. It is not one among many religions. There are not a good many ways to be saved and nothing particular to choose between them. There is but one way, and Christ is the Way. The other religions declare some truth, but they do not declare the truth of salvation. Christ is the Truth. He is the only teacher whose thought needs no revision or supplementing. He is the only teacher the entire context of whose thought the world has not fully mastered. Christ's teaching is still beyond us. It is inexhaustible. It keeps meaning more and more. It is not possible to arrive at the end of the meaning of many of His statements. Book after book has been written explaining His words, yet His words never begin to show any signs of a frontier of meaning. Christ's teaching is the absolute science and the consummate art. But there is a still other reason for regarding Christianity as the absolute and final religion. It is the synthesis and completion of all the fragmentary truths that have been wrought out elsewhere in the past, and it is the solution of the problems of every age in which it is preached. Each new age finds in the Gospel that which satisfies it; indeed, the Gospel seems to have been written for that age particularly. Men have tried to create a better religion than Christianity. Perhaps the most notable instance was the attempt of that distinguished French philosopher Comte. Many of you have read how with splendid enthusiasm he tried to organize a natural religion that would answer all the questions and satisfy all the aspirations of the human heart. But his substitutes for God and Christ were sorry substitutes. They left the soul's longings unfulfilled; they gave a stone when the soul cried for bread. Comte's eloquent paragraphs about the beauties of nature and the conquests of science did not satisfy the heart that was pleading for forgiveness. His worship of humanity and nature looked fairly well on paper, but it was powerless as a spiritual force.

In our day some men are striving to create a new religion — a religion which they claim is broader and richer than Christianity. They sometimes call it "the new humanism." It is a Hellenic gospel, a gospel of "the enamoring humanities," a scheme of ethical self-culture. It is preached a good deal hereabouts. Last winter, under the auspices of the Twentieth Century Club in Tremont Temple, Prof. Edward Howard Griggs, a man of great personal charm and of much moral earnestness, preached this new gospel — preached it brilliantly before constantly increasing audiences. Perhaps he intends preaching this gospel of the new humanism again this year. He began a series of lectures in the same place under the same auspices and before a large audience Saturday forenoon. Last winter he said a good many old things in a new way, with a freshness and a picturesqueness that were very attractive. He said many things that it was good to hear — that were stimulus to the mind and food for the soul. His gospel, whatever else may be said against it, is not a superficial affair. He said some few new things charmingly and interestingly. And personally I wished when I heard him lecture that many who preach a better gospel had the sanity and catholicity, the charm and the grace, of Prof. Griggs. Yet I feel that some of his teaching is defective and misleading. And it is because so much truth is mixed with the error that it is peculiarly mischievous and distract-

ive. Others are preaching this gospel. Felix



REV. W. T. MCELVEEN, PH. D.

gions are not wholly evil. They all contain some little truth; a few of them contain a good deal of truth. They are the efforts of men to know God; they are "feelings after God if haply they may find Him;" they are crude ways of expressing David's cry, "My soul longeth for God;" they are attempts to satisfy the hunger for God that is in all men's hearts; they are evidences that "God has never left Himself without a witness," and that man at the core of his being is a religious animal. Whom the heathen ignorantly worship it is our holy business to declare unto them.

Now if there are elements of truth in the other religions, would it not be possible by combining the best elements of all religions to arrive at a religion that would be better than Christianity? The Romans tried to organize a universal and absolute religion by blending all the religions of the then known world into one. They tried to bring all religions into friendly partnership with each other. They opened their Pantheon to all the gods of all peoples. They would have given a place in that Pantheon to Christ; perhaps they would have given Christ the chief place if He would have acknowledged the authority of the other religions that made up the brotherhood. It was the hope of the Romans that a new and better and perhaps ultimate religion might rise out of the ashes of all existing religions. Now could we not in this progressive time repeat that experiment, do it better than the Romans did it, avoid their mistakes improve on their successes, select the very best elements of all the world's religions, blend them into one, and arrive at a resultant religion which would be better than Christianity? Or if we feel that Christianity is the best religion, could we

\*An address delivered at the session of the Evangelical Alliance, in Park St. Church, Boston, Monday, Jan. 18.

Adler preaches it in New York. Jenkin Lloyd Jones preaches it in Chicago. Hamilton Mabie preaches it in many of his exceedingly suggestive essays and editorials. Much of the present-day literature preaches it. Gilbert Parker, in his deservedly popular book, "The Right of Way," preaches it. Charley Steele becomes a better man not by being a different man, not by the communication of divine vitality into his life, but by sliding up into new accessions of moral strength along an inclined plane of impalpable acquisition. John the apostle declares "that men are born into better manhood not by the will of the flesh, by the will of man, but of God." Gilbert Parker represents the hero of his book as entering into the better and larger manhood by "the will of the flesh."

Prof. Seeley, the author of "Ecce Homo," in his book, "Natural Religion," elaborates into a sort of system this gospel of the new humanism. He teaches that the words "culture" and "religion" should be regarded as synonymous; that morality and spirituality are one and the same; that the essence of worship is admiration; that the worshipful contemplation and imitation of God that Christianity insists upon should be toned down to the admiration of the good; that Christianity, as taught by the church, ministers and appeals to but a fragment of human nature, and that it needs not only to be toned down as to its faith in God and Christ, but it needs to be supplemented by the addition of two items to its creed—the admiration of the universe as the scientists explain its laws and discover its secrets, and the love of beauty as nature portrays it and the artists depict it.

Walter Pater is one of the chief apostles of this gospel of the new humanism. He teaches in his book that the purpose of living is to experience as many sensations as possible, not primarily for the purpose of forming habits and attaining character or arriving at truth, but for the purpose of keeping the inner nature aglow and the mind in a condition of constant excitement. "To maintain this ecstasy is success in life," he declares. He tells men who wish to get away from vulgar and degrading sensations to strive to experience "high-toned sensations," though, strange to say, he says not a word about experiencing the holy sensation of God's vitality or Christ's grace in the heart. His creed in brief is—broaden and enrich and beautify your life by making it one unceasing Athenian effort to see, hear and feel some new thing.

The new humanism is not new. Matthew Arnold preached it when he declared that "religion is morality touched with emotion." Emerson preached it when he said: "Trust thyself; there is no law sacred to me except that of my own nature." Goethe preached and practised it when he set before him as his life's task to untold and develop unaidedly every power and faculty in him. This he did selfishly. Recall Mazzini's criticism of him. He would not engage in any enterprise looking toward the betterment of mankind; he would not lend a hand to help a fallen brother; but he might use time and strength that ought to be devoted to his scheme of self-realization and self-culture.

No; the new humanism is not new. It is a rerudescence and refinement of the better paganism; it is a revival of Hellenic culture. Now just what is this gospel? It is the gospel of self-realization—the gospel of self-knowledge, self-mastery and self-culture. It is the gospel of perpetually becoming better and richer of mind and heart by one's own unaided efforts. It is the deepening and broadening of the inner nature, the expansion and enrichment of

the entire personality, the untolding from within of every latent energy, every quality hitherto dormant coming of itself to blossom and fruit; it is the proportionate culture of all the powers and the harmonious development of all the faculties—and all this is accomplished without prayer to or fellowship with or reliance upon God; it is accomplished along a line of natural and gradual becoming. The teachers of this creed of self-culture are always reminding their disciples that every man owes it to himself to be all that it is possible for him to become; that man's true self is not behind him, but before him—it is what he can unfold into; and that every man ought to make the most of what is in him by nature to become. What Christ so graphically called "the abundant life" and offered to give to men, they claim they can attain by the natural process of self-expression. What the New Testament describes as the consummate blossoming of the Christian life, they claim as the result of self-culture. They change Paul's exhortation to read: Work out your own salvation without fear and trembling, and say nothing about God working within to accomplish His divine good pleasure. True living, these teachers maintain, is a continual adding to oneself, a constant augmenting of one's powers, an unending process of mental and moral accumulations. It is a progressive growth process. But they say naught about the faith in God and Christ to which Peter says we are to add our virtue, knowledge and temperance. They breathe not a syllable about "God's grace and peace being multiplied in our hearts."

These apostles of the new humanism make much of man's natural assimilative capacity. They say that man's essential nature can digest and make over into its own life all manner of culture, Greek, Roman, Hebraic, mediæval and modern; that man's real nature is so deep, broad and high as to admit of containing all the mental and moral wealth of all climes and times. Mr. Griggs is very fond of saying that life's task is to deepen the content of the personal life, that the universe may be built into it. But he never says a word about man's spiritual nature being of such a capacity as to admit of being a tenement of the Divine Presence. Nothing is said of the special incarnation of God in Christ of nineteen hundred years, or of the possible eventual incarnation of God in all men.

The high priests of this cult agree in part with Paul that "all things are yours," but they do not include in the inventory of man's possible wealth the divine Christ. What the apostle called the "fruits of the Spirit" they claim they may possess without the Divine Spirit's help.

This gospel of the new humanism has upon it none of the divine marks. There is in it no Gethsemane of suffering, no Calvary of reconciliation, no Pentecost of enlightenment. There is in this gospel of self-culture no element of mystery or miracle. The element of the supernatural is ruled out. It is a natural religion. Human nature blossoms into fruit without the Heavenly Husbandman's care. The branch fabricates its own grapes without receiving sap from the vine. There is no need of regeneration. There need be no break or crisis. These teachers quote Christ's words, "first the blade, then the ear, then the full corn in the ear," to prove that all that human nature needs is development, education, and culture. They fail to see that they have told but half the story, and the later half. Christ also said: "It is as if a man should cast seed in the earth." Seed must be sown—that's the moment of crisis. Human nature does not come to its best by untolding the possibilities that are natively dormant in it. Human nature comes to its richest

fruitage by sowing the soil of the soul with new possibilities. Evil does not drift upward. What is needed is not merely a change in the manner of life, but a change in the source of life.

In the gospel of the new humanism there is no need of a Divine Redeemer. Men save themselves. They pull themselves up to higher levels by jerking at their own bootstraps. Christ is regarded by the teachers of this new gospel as one of the teachers of the race. He is not even the greatest teacher. Why, they say, Christ never painted a picture, or carved a statue, or wrote a dramatic poem. So some of them do not hesitate to say that Christ was ethically incomplete.

Sin, according to these teachers, is a mistake, an unripeness, an immaturity, a greenness which men will gradually outgrow. It is not, as Henry Van Dyke calls it, "a radical twist in human nature;" it is not an ugly cancer that consumes our vitality. It is the good in the making, the stumbling blocks of the child learning to walk.

What is needed is not preachers and churches, but educators and lecture halls. Education is the evangelist of the new humanism. But men are not made pure and holy simply by intellectual culture. Wisdom did not save Solomon from vice or Byron from immorality. Some of the most loathsome crimes that stain the pages of history were committed by men who had an empire of knowledge in their brain. Brain education, said Shakespeare, may put sharp weapons in a madman's hands. Do not press my words beyond their proper intent. The highest manhood necessitates the finest culture of mind and heart. But save as men are divinely cleansed and indwelt, the keener they are the more destructive they may be as rascals. Education may only refine the quality of their deviltry. Lust is more powerful to seduce when it can speak with music in its voice. Culture without religion is nothing but veiled animalism and gilded barbarism. To preach the new humanism to sin-distressed men is to daub with untempered mortar. It is only the converting and sanctifying grace of God that will clean out human hearts and make them tenements of pure desires, honest ambitions, and holy impulses.

#### NEW YORK LETTER

"HOLLAND."

THE raw material out of which first-class fiction is made up, may be found all around us at almost any time. This scribe is well aware of a case of recent occurrence, in this populous corner of the earth, that quite enters into this realm.

A bright young railroad man, who is also the live librarian of a Methodist Sunday-school, was laid aside with a severe case of typhoid fever. He was taken to a hospital, and the physicians entertained but feeble hopes of his recovery. His nurse was an attractive, intelligent and devoted Methodist girl, who well understood her business. She gave herself up to her case, and after weary weeks of hard work she won. Slowly and almost unobtrusively the wan young invalid came back to the paths of life and health. His friends welcomed him back home as one who had returned from another world. As soon as the restored young man is at his desk in the big railroad world, and almost before the attachment is known to anybody but themselves, a quiet wedding is noted in the newspapers about the holiday season, and our young people modestly settle down to housekeeping in a plain and simple manner. Now, is not there the stuff out of which a charming romance could be woven? Who will work it up? And this is strictly true. All of the

artistic elaborations could be hung on this real framework.

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From all we can gather, a goodly number of the pastors have been or are now engaged in special revival services. As yet we have heard but little as to definite results. We hear of a few real and powerful manifestations of Divine grace. Occasionally we hear an old-time layman complain that the trouble is with the type of preaching of today — that it is too academic, smacks overmuch of the schools. These old brethren say that the preacher of our decadent days knows too much, that he has too much to tell, that he is too much bent on imparting information.

These echoes of the past insist that the old-time preachers were indeed prophets of God — they literally boiled over. The message was hot within them and fairly bubbled out, or ran over the brim. In listening to one of these messengers of the new covenant you never stopped to think of the matter of information given forth, but you instinctively felt that they were grappling with wandering men to bring them back to God.

Let us not quarrel with these defenders of the fathers. May we not profit by their criticism, whether it be just or otherwise? Possibly we preachers do not pray enough over our sermons — in their preparation and in their delivery. That puts life and vigor into a rather poor stick of a sermon. Business men of the modern type often find fault with the lack of life manifested in the delivery of some of our sermons, and do not hesitate to say that they could not sell goods if they went at it in that easy, indifferent sort of style. And yet may we not affirm that the lack of revival fire on the altars of our churches cannot be laid entirely at the feet of the pastors? In our modern city and town life — urban and suburban — it is becoming rapidly a matter of great difficulty to get people out to religious services on week-nights. Our men go out to work so early and work so hard and so long, that when the evening comes around they are about tuckered out. They think they are in no condition for meeting. Many of them, too, come home so late in the evening that neither they nor many of their families can come to church. And not only the men, but the women and girls as well, are, in a pretty large proportion, employed in stores, offices, factories and schools all day long, and many of these also work in the evening.

Another serious obstacle to coming meetings in this Greater New York region is the fraternity fever and furore. The lodge craze has struck so many men and women that, with many of them, from one to three evenings each week is consumed in this way. And the Church of Christ must take second place. The thought for the body takes precedence over the thought for the soul. The desire to provide for the time of sickness with weekly benefits, and to meet death with a paid-up policy, takes much of the spare money and spare time of many of our people. The fear of being "bad on the books" has a greater terror for some folks than the fearful idea of being on the wrong side in the day of judgment.

And what will remedy all of this? Only faithful and honest heart-searching by preachers and people, the giving of ourselves to importunate and unceasing prayer, and the coming of the Holy Ghost upon us all. Other things may help somewhat temporarily. Here is the cure-all.

Speaking of modern preaching, I heard a sermon in the Preachers' Meeting last Monday that had about as much red blood and hurrah in it as the fathers used to cram into theirs. It was preached by Rev. Dr. George W. Miller, of the Baltimore Confer-

ence, and he discoursed upon prayer. This preacher tosses himself, soul and brain and body, into his sermon, and thinks, and knows and seemingly cares but little about himself till he pulls out at the close, warm of body and red of face, with his brain throbbing like a steam-engine. It was a red-hot and glorious sermon, full of good, intense, logical thought, and delivered like a house a-fire. How those amens and hal-lujahs did echo about the walls of that historic room! I heard a popular writer, who wears a two-story-and-attic sort of head, declare it seemed like being at a veritable old-time camp-meeting. Such preaching costs something; but is it not worth all it costs? No wonder that Dr. Miller has to take a year's rest if he has preached that way all of his life! But is it not better for the preacher to be compelled to take an occasional rest than to let the people rest — and many of them sleep — while we dawdle in the pulpit? And yet, of course, many men are so constructed that they could not possibly preach with such physical fervor and vehemence. Nevertheless each man may burn within, his thought catch fire, and his words break forth in flames. When this is the case, there will be a spiritual conflagration in that man's church, whatever may be the style of his delivery.

After the close of this superb sermon our hearts were made sad by the announcement of the death of two of the strong men of the New York East Conference — Drs. Beach and Pullman. One of the speakers made public a strange statement — that Dr. Beach had intimated to him several times his earnest desire that no memoir of his life and services should be read at the Annual Conference or printed in the Minutes.

Dr. Pullman will be very greatly missed in this Meeting. He always was heard with pleasure by the hundreds of preachers that attend it from three States. There was an originality about his fearless thought and a poetic grace about his utterance that made it exceedingly easy to listen to him. Some of the figures of speech employed by him when he swung out free and strong were literary gems worthy of a rare setting.

Among the really young men who have lived in this world a good many years, without being marked or scarred by it to any noticeable degree, is Rev. Dr. James R. Bryan. He has been a most successful pastor over in the Newark Conference for some fifty-five years. A few weeks ago the good people of his church at Somerville, N. J., together with the preacher brethren of his Conference, gave him and his devoted wife a royal house-warming. The immediate cause of their coming together was the fiftieth anniversary of the wedding of this happy pair. His congregation presented this bride and groom with a plump purse of gold, and the members of his old Conference presented another purse well filled. It is intimated that Mr. Bryan may retire from the effective ranks at the approaching session of his Conference. And yet we can see but little reason for it, and cannot avoid asking why?

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That paper of Rev. Dr. William S. Robinson, of the Newark Conference, on his personal recollections of the Cambridge poets, read in this Preachers' Meeting, produced a marked effect. All who heard it were helped and delighted by it. Dr. Robinson has a most pleasing literary style that is all his own.

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On a recent Monday morning Dr. Neely read before the Preachers' Meeting a paper on "Church Music," that was well worthy of a permanent record. It was exceed-

ingly well and carefully prepared, and the preachers enjoyed it most heartily. All of the preachers, choirs and organists in the nation should hear it. It would not be unsuited as an address to an Annual Conference. Dr. Neely is dignified and imposing, and does not often condescend to such light frivolity as humor; but when he does so far forget himself as to trip in this way, it is truly striking. He said that among good people there was some question as to whether the violin had any rightful place in the choir, but among all it was pretty generally conceded that the fiddle should not be admitted there.

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Dr. Strobridge interested the meeting quite a good deal concerning the chaplain in the army and navy — especially the latter. Of course the Roman Catholic Church gets its full share of chaplains in every department of the public service. The church is a powerful form of strong, compact government. Then they are in politics as no Protestant church is, or can be, or should be. They have a vote that can be delivered as ours cannot. They get things because they pay for them. With the average politicians that will always be a difficult point to overcome. And it may as well be noted that quite a large proportion of our Protestant chaplains are total abstainers, and insist upon some attention to spiritual religion in the discharge of their official duties. Occasionally these items do not add to their popularity with some of the officers. Such conduct upon the part of the chaplain often makes the official situation embarrassing. The average Romish priest is an adroit and discriminating diplomatist. He knows well what not to do, and when not to do it. A conscience under some circumstances is the most embarrassing and annoying thing to have hidden about one's person. But let matters be aired. We always gain by an open fight.

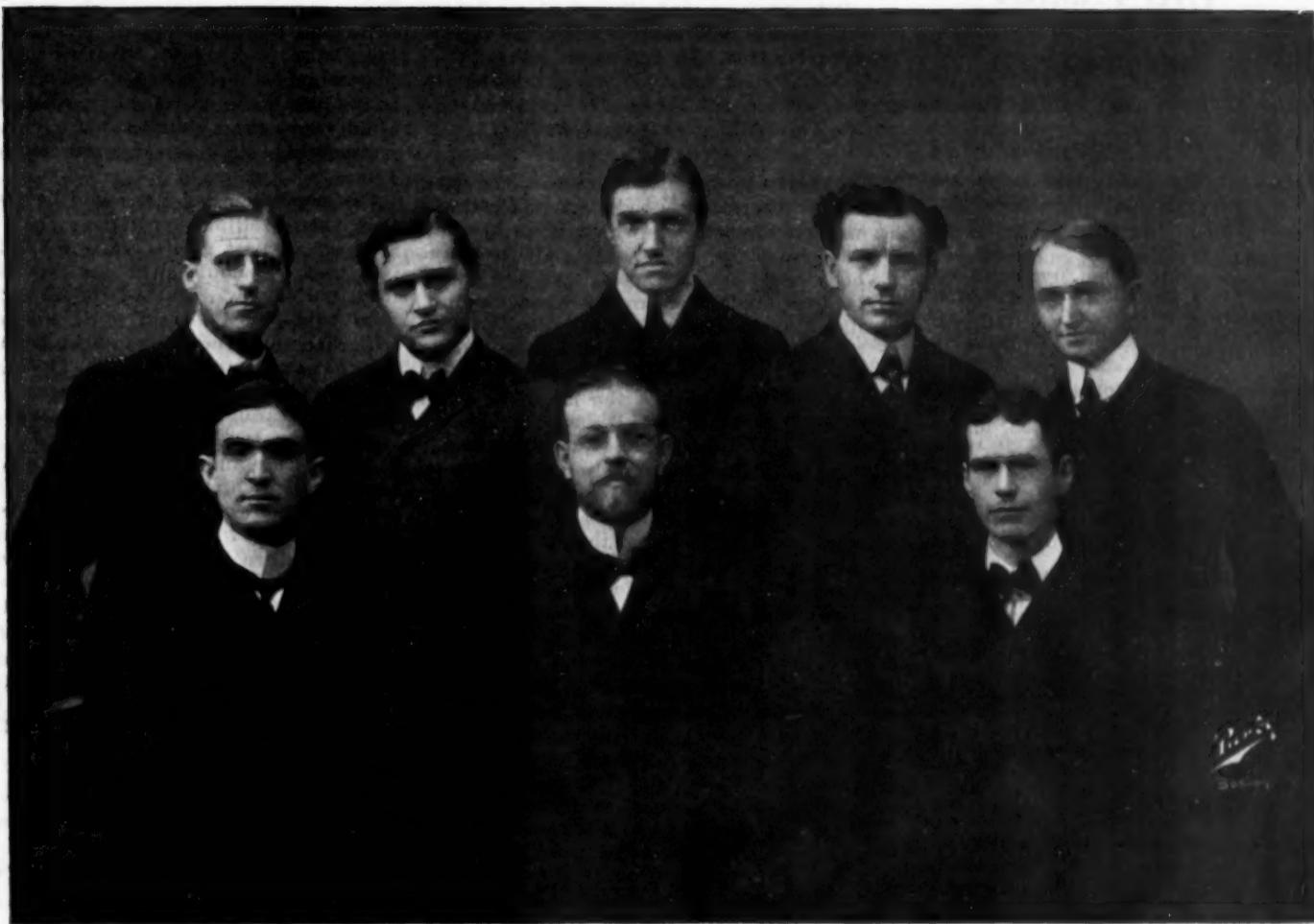
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I fell to wondering not long ago as to what Uncle Francis Asbury, our bachelor Bishop, would think of that modern job of debt-raising recently achieved by those Manhattan Methodist cohorts, led by that band of gifted pastors, and those level-headed leaders composing that triumphant triumvirate, Drs. Millard, North and Tipple. Think of it, almost \$300,000 already piled up! Madison Avenue, Calvary, Grace, St. James, and Centenary in line, all out of debt, and others to follow soon.

On the following Monday morning, after a successful Sunday of debt-paying in one of those fine churches, you could pick out the pastor of that jubilant and victorious church if you did not know him, as he walked into the Book Room. Ah! there he comes, head erect, step firm and free, wrinkles smoothed out of his brow serene, no age limit on his face, beaming with smiles, shaking hands right and left, bowing to brotherly congratulations, in quite a good sense the hero of the hour. And why not? Has he not done a brave and heroic thing? Deny him not his well-earned laurels.

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Dr. Raymond of Wesleyan was a most welcome visitor to our Meeting not long since. His paper or address on the relation of the will to the Holy Spirit in the work of salvation was a fine bit of rugged reasoning, well seasoned with the salt of logic, and spiced with pleasantry and humor. He made an excellent impression on the preachers. His name on the program will help to fill the room at some other time.



F. N. Miner

J. S. Dancey

G. I. Davis

Richard Evans

G. E. Folk

L. O. Hartman

W. O. Allen

E. L. Mills

## THE GOSPEL TEAM

REV. GEORGE S. BUTTERS.

A theological student one day last summer was reading the inspiring life of Henry Drummond. He was deeply interested in that great man's work among the students of the universities in Great Britain, and as he continued his reading the thought came like an inspiration, "Why could not a band of men go out from our School of Theology and do evangelistic work in some of our colleges?" He walked the floor in the enthusiasm of the thought, and prayed that God might bring about some such company for such an important undertaking. With becoming modesty this young man said: "It might look a little presumptuous in me to attempt to start anything of this kind, but I will keep my own counsel, and if I am asked to join any organization such as a Gospel Ten, then I will suggest this thought that has so stirred my heart and life."

The weeks went on, and the students returned to their work at the School of Theology. One day a student came to this young man and said, "We are organizing a Gospel Ten, and we want you one of the number." This was the word for which he had longed and prayed, and he then opened his heart to his fellow-student, and this was the beginning of the Gospel Team. Close friends of these young men were added to the number, and the team was completed by the choice of two or three others who were conspicuous for their pulpit and evangelistic gifts. The plan of the movement was laid before the Dean, who gave them his approval and hearty co-operation. After some days of careful planning and earnest praying, the movement was outlined to the student body, and the originator and manager started out to prepare the way for the visit of the Gospel Team to five of our Methodist universities.

The men are all seniors, and have the respect and confidence of their fellow students. The faculty of the School, realizing that these young men are making great sacrifices in giving a month of valuable student time to this work, have given their encouragement and benediction. These young men expect no compensation for their services, but, inspired with a love for their fellow-men, they hope to win many of the college students to the cause of Jesus Christ. The ministry of our church will feel a peculiar interest in the organization, for there are several parsonage boys in the number. One of them is to be a missionary, one an educator, one is already a remarkable preacher, one has superior literary gifts, one has raised about \$1,000 for their traveling expenses, and all are consecrated, healthy, enthusiastic young men who are a credit to Boston University and the Methodist Episcopal Church. They go as students to work with students. It is a heroic undertaking in the name of the Master, and our Lord will not allow them to work in vain. This month of evangelistic service will do much for their future ministry. We believe it will mean red-letter days in the lives of scores of students who by their ministry will be led to our Lord Jesus Christ.

## THE FAMILY

## AFTERWARD

There is no vacant chair. The loving meet—  
A group unbroken—smitten, who knows how?

One sitteth silent only, in his usual seat;  
We gave him once that freedom. Why not now?

Perhaps he is too weary, and needs rest;  
He needed it too often, nor could we bestow. God gave it, knowing how to do so best.

Which of us would disturb him? Let him be.

There is no vacant chair. If he will take  
The mood to listen mutely, be it done.  
By his least mood we crossed, for which  
the heart must ache,  
Plead not nor question! Let him have this one.

Death is a mood of Life. It is no whim  
By which life's Giver mocks a broken heart.  
Death is life's reticence. Still audible to Him,  
The hushed voice, happy, speaketh on, apart.

There is no vacant chair. To love is still  
To have. Nearer to memory than to eye,  
And dearer yet to anguish than to comfort, will  
We hold him by our Love that shall not die.

For while it doth not, thus he cannot.  
Try!  
Who can put out the motion or the smile?  
The old ways of being noble all with him laid by?  
Because we love he is. Then trust awhile.

—Elizabeth Stuart Phelps Ward.

## Thoughts for the Thoughtful

My cloud of battle-dust may dim,  
His veil of splendor curtain Him;  
And, in the midnight of my fear,  
I may not feel Him standing near;  
But, as I lift mine eyes above,  
His banner over me is love.

—Gerald Massey.

\* \* \*

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life. —Alexander Maclaren, D. D.

\* \* \*

All the doors that lead inward to the secret place of the Most High are doors outward — out of self, out of smallness, out of wrong. —George Macdonald.

\* \* \*

The great double difficulty of taking life too easily and taking it too hard — how difficult it is to balance that! —R. L. Stevenson.

\* \* \*

The Christian life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe —Hugh Black.

\* \* \*

Sometimes the shortest chapter in a book contains the hinge on which the whole plot turns. It is not the large events of a life which always condition its course. Look to the littles — there often the career is shaped. —Anon.

\* \* \*

What is the secret of serenity? We all want to know it. Indeed, we do know it already. There is no secret about it. St. Paul speaks it out plainly enough. Everybody can see what it is. All things work together for good to them that love God. We must love God; that is the heart of it.

Happiness, content, and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here — this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that, for the Son of God, whom we love, has overcome the world. —George Hedges, D. D.

\* \* \*

Progress sometimes consists in standing still. There is a good deal of treadmill work in every life, in which, if we keep up with ourselves, we are doing all that anybody could ask or expect. We are not to be over-much discouraged when we find, like Alice in "Through the Looking-Glass," that it takes all the running we can do to keep in one place. He who, among the hosts of one side, got the name of "The Rock of Chickamauga," and he who, on the other side, the name of "Stonewall," received their heroic names by standing still rather than by going forward. Men well know that it is often easier to run forward and make a charge than it is to stand still and receive one. So let us go forward when we can, and let us stand steadfast when we must, and let us be sure that there is real progress, whichever we do, if it is unto the Lord. —S. S. Times.

\* \* \*

Few places are more rough, more lacking in every element of beauty, than a stone quarry. I began my ministry among the quarries of Cape Ann, which have since been multiplying over its granite surface. Were I to take the owners of some of the newer quarries and walk with them over the familiar places, I could say to them: "I remember when I used to walk here among stately trees, or sit under the shadow of a great rock and feast on the surrounding beauties; but now you have blasted the rocks, you have cut down the trees, you have littered the fields with broken fragments. What does it all mean?" Then they could take me to some noble buildings in various cities and say: "Do you see those stately buildings, beautiful cornices, graceful arches, lofty columns? Well, there is the meaning of the quarry." So it is that heaven explains the meaning of many of the mysteries of our earthly experience. The cares, burdens, sorrows, joys, works, trials, are all instruments for fitting us for our heavenly home. —F. N. Peloubet, D. D.

\* \* \*

There are many people, who live perpetually in the shadows of the trials and losses of their bygone days. Nothing could be more unwholesome or more untrue to the spirit of Christian faith than such a course. What would be said or thought of the man who should build a house for himself out of black stones, paint all the walls black, hang black curtains over the dark-stained windows, put black carpets on every floor, festoon the chambers with funeral crepe, have only sad pictures on the walls and sad books on the shelves, and should have no lovely plants growing and no flowers blooming anywhere about his home? Would we not look upon such a person with pity, as one into whose soul the outer darkness had crept, eclipsing the beauty of life?

Yet that is just the way some people do live. They build for their soul houses just like that; they have a memory like a sieve, which lets all the bright and joyous things flow away while it retains all the sad and bitter things; they forget the pleasant incidents and experiences, the happy hours, the days that come laden with gladness as ships come from distant shores with cargoes of spices; but there has been no painful event in all their life whose memory is not kept ever vivid. They will talk for hours of their griefs and bereavements in the past, dwelling with a strange, morbid pleasure on each sad incident. They

keep the old wounds ever unhealed in their heart; they keep continually in sight pictures and reminiscences of all their lost joys, but none of the joys that are not lost; they forget all their ten thousand blessings in the abiding and absorbing recollections of the two or three sorrows that have come amid the multitudinous and unremembered joys.

Few perversions of life could be sadder than this dwelling ever in the glooms and shadows of past griefs. It is the will of God that we should turn our eyes away from our sorrows, that we should let the dead past bury its dead, while we go on with reverent earnestness to the new duties and the new joys that await us. By standing and weeping over the grave where it is buried we cannot get back what we have lost. When David's child was dead, he dried his tears and went at once to God's house and worshiped, saying, "Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." Instead of weeping over the grave where his dead was not, he turned his eyes forward toward the glory in which his child was waiting for him, and began with new ardor to press toward that home. He turned all the pressure of his grief into the channels of holy living. —J. R. MILLER, D. D., in "The Duty of Forgetting Sorrow."

\* \* \*

The day is long, and the day is hard;  
We are tired of the march and of keeping guard;  
Tired of the sense of a fight to be won,  
Of days to live through, and of work to be done,  
Tired of ourselves, and of being alone.

And all the while did we only see,  
We walk in the Lord's own company;  
We fight, but 'tis He who nerves our arm,  
He turns the arrows which else might harm,  
And out of the storm He brings a calm.

—Susan Coolidge.

## LIZETTE

HARRIET WINTON DAVIS.

"SASSY little minx! I tell you, that be," and a pair of faded blue eyes looked out resentfully from underneath the green gingham sunbonnet.

"Law sakes, Sary Ann, who is, I'd like to know? For my part, I know I ain't, nor half so good," and a kind old voice chuckled softly.

"For her to look at me as if I was the dirt under her feet, and never answer a word!"

"Yes, that wa'n't very polite, I'll admit," Mrs. Bassett said, soothingly; "but you know Lizette's kind o' spited, and mebbe she thought you hadn't ought to spoke so — as if she wa'n't doin' just right."

"Doin' just right — ridin' round like a monkey on that bicycle of hern with a little mighty-tighty cap stuck on her head, and —"

"Why, Sary Ann Baker, how you talk! I think it's real becoming; and all the girls ride bicycles now. It's just because we live way out here and ain't so used to 'em makes you feel so. For my part, I'm glad she's got one, but you always was so prejudiced."

"And a blind man could see where she's headed for now," Miss Baker continued, ignoring the interruption. "I suppose she thinks that young Singleton'll see her from the window."

"I don't believe a word of it," said Mrs. Bassett, warmly, "Lizette's a little wild, and she's high-strung, but she ain't

a girl to run after any man, and you hadn't ought to say such things. You're so suspicious, Sary Ann."

"Where do you think she's goin', then?" Miss Baker asked, eyeing her coldly. "To call on them mill girls? Or mebbe you think she's after a job in the mills herself. Oh, don't talk to me—it's as plain as the nose on your face she's after him. Hain't I seen him goin' home from church with her Sunday after Sunday, and this is the third time this week she's gone to the mills!"

"Well, I s'pose she thinks it's a free road and she's got as good a right to it as anybody. It don't follow she's goin' to the mills neither." But the only answer was a disdainful sniff, and Mrs. Bassett continued: "I don't want you should take offence, Sary Ann, but I've always thought strange you was so hard on Lizette. For my part, I feel sorry for her—with her father gone half the time, and no one to look after her but that shiftless aunt. Poor little creatur!—losin' her mother when she wa'n't much more'n a baby."

"Well, I guess she's just as well off as if she'd lived—a harum-scarum French woman."

"I never heard but what Mis' Ames was a good stiddy woman, and she wa'n't to blame for being French. David seemed to set the world and all by her. He ain't never been the same man sence she died. Well, I must be goin' before it gets hot."

Down the hard smooth road a bicycle flew; but it would have been hard to trace any simian resemblance in the straight, slender figure that sat the wheel so lightly. "I hate her!" she said aloud, while tears of rage and wounded pride filled the dark eyes. "I hate her! I'd like to grind her to powder," and the pedals revolved still faster. "To think of her daring to say such hateful things; she likes to say them, she likes to think evil of people—because she's evil herself." But the true nature could not leave an injustice uncorrected, even to itself. "I suppose she means to be good, but it's such a hateful kind of goodness, always looking for bad in some one else. Well, she can think whatever she likes about me—I don't care. I wouldn't lift my finger to change her;" and the red glowed in the dark cheek; but the soft morning air blowing through the tall trees, laden with the fragrance of a thousand flowers and the music from feathered throats, did its work. Before Lizette reached the little mill village the flush was gone and the angry light had died out, leaving only sadness in the dusky eyes. Straight by the red mills with their noisy, clattering wheels, and by the flowing water that at any other time would have allured her, she rode without a turn of the proud little head, not slackening her speed till she reached a low brown house which stood at a little distance from the others—such a bare, unhome-like place, without grass or flowers to beguile the eye from its undisguised ugliness. She tapped lightly on the door, and without waiting for a response lifted the latch with a quick, "I'm here, Lucy," and hurried to an inner room.

"Oh, dear! I thought there wouldn't nobody ever come. I'm most dead for a drink, and this water's so hot!" and a

childish form tossed restlessly on the low cot.

"You poor little thing! You shall have some nice cold water in just a minute. I couldn't come before," and Lizette caught up a broken-handled pitcher from the table and hurried out to a neighboring well.

"Now, Lucy," she said as she held a hastily washed glass to the parched lips, "I'm going to stay with you till Jenny comes."

"She can't stay but a minute when she does come; she's got to make up for being late. I've kept her awake so nights. I can't help it, it's so hot here, and my head aches dreadful all the time. Oh, dear!" and the querulous voice lost itself in a smothered sob.

"Yes, I know, Lucy," Lizette said, soothingly: "but don't think about it any more. I'm going to bathe your face and hands with this nice cool water, and then sit right here and fan you, and perhaps you can go to sleep."

One would hardly have recognized the wrathful girl of an hour before in the gentle creature who moved around with noiseless step ministering to the sick child. Her eyes, full of pity, rested anxiously on the fevered, unattractive face as Lucy fell into fitful slumbers, only to rouse from them with starts and half-delirious mutterings. "I'll make Jenny let me send Dr. Strong down. Lucy ought not to be left so," she thought.

It was a hot ride home that afternoon. The sun was blazing and the breeze too faint to move even the tendrils of curling hair from her heated face. There was less music in the tree-tops, and the wild roses on the fences looked drooping. Lizette was drooping, too, but she straightened herself as she neared Miss Baker's, and, holding her head high, dashed by the house. "I always feel as if she were lurking in ambush behind those vines," she thought. "I suppose she has watched this road all day."

"I'm afraid Lucy is very sick," she told her aunt. Miss Emily Ames was lying in a hammock on the shaded porch.

"Lucy who, child?" she said, slowly lifting her eyes from the pages of her book.

"Why, Aunt Em, don't you remember my telling you about that poor little lame girl down by the mills?" she said, impatiently. "She has been sick for several days. Her sister works in the mills, and Lucy has to stay all alone."

"Oh, yes, I believe I do remember—poor thing! Lizette, I wish you'd read this book before it goes back to the library; it's the sweetest thing—so touching! I declare I've wept all the way through it."

"You must have enjoyed it," said Lizette, looking at her curiously.

"Oh, I have; there's one chapter that would just make your heart ache. Sit down and let me read it to you."

"No, I thank you, I've got about all I can stand now," Lizette said, going into the house.

Her aunt looked after her, and sighed softly: "I wish Lizette had more heart. How different she is from me!"

"I shouldn't think any one would have to read novels to get a heartache," Lizette thought, as she went slowly up the stairs and into her own little room.

"Oh, how could she say such hateful things, and before Mrs. Bassett? I do care," she said, with her lip quivering. She moved restlessly about the room; then taking from a little box in her writing-desk a curl of hair, soft and dark as her own, she flung herself on the bed with it pressed close to her cheek. "It's you, mamma, it's part of you," she whispered. It was as if some influence from this little link with the unknown mother soothed the girl till the sobbing ceased, and she fell asleep like a little child.

"It beats all how things grow for you, Miss Baker; your 'sturtions just lay over everything," and Mrs. Perkins fanned herself with her sunbonnet as she gazed admiringly over the fence at the masses of gorgeous coloring. "Mis' Strong give me some seed and I took a sight of pains with 'em, but land alive! they don't look much like yours. Oh, speakin' of Mis' Strong, I heard yestiddy they'd about give Lizette up."

"Give Lizette up?" interrupted Miss Baker, with a flash of satisfaction at such unexpected corroboration of her own suspicions.

"Yes; I s'pose you know how awful sick she's been?"

"No, I didn't, I ain't seen anybody for quite a spell," Miss Baker said, slowly.

"Well, she is. They say she took the fever from that little Taylor girl down by the mills. Seems she'd go down and set with her while her sister was away, and there wa'n't no one to do for her—that little cripple girl, you know," she explained, as Miss Baker looked at her with unresponsive eyes. "The father was drowned last fall. My sakes, you ain't forgot, Miss Baker?" she said, impatiently.

"No, I ain't forgot," Miss Baker said, as she stood clutching the leaky watering-pot with which she had been refreshing the rose geranium.

"Well, seems the child was awful sick before they knew what was the matter. However, she's gittin' along all right now, but poor Lizette's—well, if there ain't Sam Bates in his new buggy. I'll make him give me a lift. Good-bye, Miss Baker, come up when you can. You better not stay out in the sun, you don't look real well."

Miss Baker walked slowly up the front "stoop" and into the stiff little parlor and sat down. Ordinarily she considered the red plush "tete" too good to associate with every-day garb, and the Brussels carpet not to be taken liberties with, but now the watering-pot slowly formed an unrebuked puddle on a cluster of gigantic red and blue roses, while she sat looking past it with unseeing eyes. Stray flies seizing the unusual opportunity buzzed in through the open door and even lighted on the sacred glass-encased wax flowers, but she heeded them not. The strident voice of the clock aroused her from her reverie.

"Good land!" she exclaimed, catching up the watering-pot and hurrying to repair damages. A little later she tied on her sunbonnet, and with a heavy tread went through the white picket gate up the long stretch of dusty road till she reached Mrs. Bassett's. The superannuated watchdog stretched on the porch opened one

eye at her approach, and lazily thumped his tail in greeting. Miss Baker tapped on the screen door, but only the green eyes of the cat aroused from her doze met hers, so she went around to the kitchen.

"My sakes, Sary Ann, how you scairt me! How under the canopy did you?"

"Mis' Bassett, what I said to you about Lizette Ames hadn't no more foundation than nothin,'" Miss Baker said, marching into the kitchen — "only just as you said, my suspicious nature."

"Why, Sary Ann, how you talk!" Mrs. Bassett said, looking at her in awed surprise.

"Well, it's so; and the Lord forgive me for a slanderous old woman! There the poor little creatur' was a-settin' in one of them red-hot cottages, waiting on a sick child that was down with fever, as I s'pose you know, and now" — she stopped for a moment and then went on. "I always thought Mis' Ames come between me and David and hindered him speakin' out, and I s'pose my hatin' her so sort o' set me against her child. Nice thing to say of a perfessor, ain't it? I hain't ever spoke of this to a livin' soul, but I know I can trust you to keep your mouth shut, and I kind of wanted you to know," Miss Baker said, in an unsteady voice. "I've promised the Lord on my bended knees, if He'll only let her get well, I'll be a different woman all the rest of my life."

A silence fell between them; then Mrs. Bassett gathered herself together. "Well, I don't know as it's exactly right to try and bargain with the Lord that way, but He'll have a chance to test you pretty quick. I've just been over there, and Dr. Strong says she's comin' through all right now, but of course they'll have to be awful careful of her for quite a spell."

Takoma Park, D. C.

#### Helen Keller's Bible

WERE it not so well attested, the story of Helen Keller's life would be incredible. Though she was dispossessed of sight, speech and hearing, patience and love have brought out of the darkness a soul so sweetly spiritual that she seems angelic rather than earthly. She has been enabled to enjoy companionships, and to succeed in intellectual rivalries where her competitors had all the powers of perception common to the race. Her life has been made happy, affectionate, hopeful. By the aid of the Burr Fund for the Blind, the American Bible Society was able to send her recently those parts of Scripture which she did not already possess, in raised characters. Her reply, written by herself upon the typewriter (without requiring erasure or correction), is so indicative of the spirit of Him who made a special care of the blind that it is here given in full:

MY DEAR DR. FOX: The volumes of the Old Testament, which you sent me by the Fall River Line several days ago, came today; and I want to thank you for them, and for your kind letter. I can never be grateful enough for the tokens of regard and interest that come to me so unexpectedly from friends whom I have never seen. Their pleasant words make every day of my life blossom with sweetest flowers. Will you kindly convey my grateful acknowledgments to the American Bible Society? They have lent me a helping hand when I needed it very much. I am studying the Bible in college this year and reading it with a delight that increases from day to day. Life grows richer and heaven nearer as God's great truths

unfold themselves to me. With renewed thanks for your kindness, I am,

Sincerely yours,

HELEN KELLER.

Cambridge, Mass., Oct. 18.

Such a letter and such a result is one of the best possible "evidences of Christianity." — *Interior.*

#### SAINTS AND MARTYRS

Saints an' martyrs?

S'pose there be.

Hain't seen many?

'Tween you an' me,

P'r'aps thar ain't many

Fer ter see!

But I've hearn a boy

With grumblin' look

A-shoutin', "Ma!

I want my book!"

An' I've seen a martyr

Sarch every nook.

An' a leetle gal

I've known to cry,

With an ache in her head —

That was all in my eye —

An' a saint soothed her

With a lullaby.

An' I've seen a man

Without much har

Look for a thing

That wasn't thar —

Whar he hadn't put it —

An' swar an' swar.

Then I've seen the martyr

Find the book —

Nary a cross word,

Nary a look —

An' the boy at school

The spellin' prize took.

An' the leetle gal

Woke up from sleep,

To help the saint

To dust an' sweep —

An' at night 'fessed up

With contrition deep.

Fer the feller, too,

Without much har,

She found the thing

(That lay just thar,

Whar he had put it),

An' a kiss to spar.

Now I that boy

Would a' spanked with his book;

The little gal

I'd a' shook an' shook,

An' a feller without

E'er a har forsook.

Saints an' martyrs —

P'r'aps ain't rite —

The woods ain't full —

But, bet yer life,

I know one —

An' that's my wife!

— CHARLES HENRY WEBB, in "With Lead and Line."

#### A General Favorite

"CAN'T understand why Mrs. Day is such a general favorite," the stranger remarked, looking with puzzled eyes after the plain, poorly-dressed little woman who had just left them. "She isn't a particularly bright talker. There's nothing noticeable about her anyway, yet every one I've met seems to love her."

"If you saw her half a dozen times you would understand," was the prompt reply. "She has two of the greatest charms in the world—a beautiful and sincere humility, and an utter freedom from envy. I never saw any one who was happier over other people's happiness. It seems as if she has cleared herself out of the way and is utterly free to rejoice with others. She has made me understand, as no one ever did before, how the meek may inherit the earth. She inherits all the joys of all the lives in our village."

It was a beautiful picture of one of earth's conquerors. There are many ways of joy—courage, patience, perseverance, high am-

bition — these all have their rewards. But in all the world there is no road where joy so often passes as that of the "heart at leisure from itself." The time that we might have for people, the time that we might have for God, if only self were shut from the heart! — *Wellspring.*

#### Pass It On

ONCE, when I was a school-boy, going home from the far-away little town in which I dwelt, I arrived at Brisol, and got on board the steamer with just enough money to pay my fare; and, that being settled, I thought in my innocence that I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," said I in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him.

Instantly he took off the cap he wore, with the gilt band about it, and held out his hand.

"I should like to shake hands with you," he said.

Then came the explanation — how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood. "I never thought the chance would come for me to repay it," said he, pleasantly, "but I'm glad it has."

As soon as I got ashore I told my father what had happened.

"Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. You remember, if you meet anybody that needs a friendly hand, you must pass it on to them."

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying; a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What's the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly it flashed upon me, the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow the story of long ago and of the kindness to me. "Now, today," I said, "I pass it on to you; and, remember, if you meet with any one who needs a kindly hand, you must pass it on to them."

"I will, sir, I will!" cried the lad, as he took my hand, and his eyes flashed with earnestness.

I reached my destination, and left my little friend. The last sign I had from him was the handkerchief fluttering from the carriage, as if to say, "It is all right, sir; I will pass it on." — *Home and School Visitor.*

"Where shall I find something nice in oil for the dining-room?" asked a stout, smiling woman of the floor-walker in a Western department store. "On the third" — began the floor-walker; then he paused and looked doubtfully at the inquirer. "Did you mean a painting or something in the sardine line?" he asked.

## BOYS AND GIRLS

## THE DARLING FAMILY

EMMA C. DOWD.

He paints the sweetest cherubs, all with wings,  
He makes me pose and pose;  
He tells me tales of elves and knights and kings;  
He brings me grapes and figs and lovely things,  
And calls me his pet Rose.  
Who does? Why, Papa Darling!

She sings a song about a bobolink,  
"O-link, o-link!" it goes;  
Her satin gown is prettiest, I think;  
Sometimes she dresses me to match, in pink,  
And calls me her wild Rose.  
Who does? Why, Mamma Darling!

He kicks a football 'most up to the sky;  
He laughs at Bridget's nose;  
He teases me to give him half my pie;  
He says I'll be all prickles by-and-by,  
And calls me "Thorny Rose."  
Who does? Why, Jacky Darling!

She'll be just two years old the tenth of June;  
She counts her tiny toes;  
She sings "Little Bo-peep," and keeps in tune;  
She cries because she cannot have the moon,  
And calls me "Baby's Woe."  
Who does? Why, Queenie Darling!

She goes to kindergarten — Madame Earle's;  
She models, pricks, and sews;  
She has brown eyes, red cheeks, and yellow curls;  
She wants to wear a watch and string of pearls,  
Just like a grown-up Rose.  
Who does? Why, Rose Darling!

Meriden, Conn.

## A KNIGHT OF TODAY

FRED was lying on the couch in the sitting-room, reading and squirming. One could always tell when he reached a critical point in the story, for he either gave a bounce that tried the springs of the couch, or waved a foot excitedly in the air. As his little sister Ruth once said:

"When Pug wags his tail he wags all over, and when Fred reads he reads all over."

He read on, unconscious of the little figure perched on the arm of an easy-chair, regarding him with pleading eyes.

"O Fred, Lucille Baker is going away, and she wants me to write in her album —"

"Album? Autograph? Oh, take it away!" cried Fred. "Do you mean to say those things have come around again?"

"It isn't a common autograph album," said Ruth, with dignity, holding it up. The inside leaves were cut from cardboard in the shape of oak leaves and the outside ones from birch bark, and all were tied together with pale green ribbon.

She stopped short, for she saw that Fred was deep in his book again.

"Please help me, Fred," she said.

"Go away!" shouted Fred, in exactly the same tone that he used a few moments later when the pug came seeking around the couch and thrust its moist nose lovingly into his face. "Writing in autograph albums is all silly girls' nonsense, and I won't have a thing to do with it."

Ruth went. She went up to her room and cried, having first put the precious

album away in its tissue paper wrapper.

Presently Uncle Phil came into the sitting-room. He paused beside the couch and peered over it.

"Having a good time?" he asked.

"Yes, sir! Fine!" cried Fred, promptly sitting up.

Uncle Phil was a personage, and one cannot snub a distinguished war correspondent as one does a little sister.

"It's 'Perseus and Andromeda.' Great, isn't it?" he continued, enthusiastically, "I'll tell you, life was worth living in those days. Of course, I know it isn't a true story," he added, hastily. "But the days of the old chivalry, and the tournaments and all that, are the days for me. Life's a deadly grind in this age."

"Sometimes I fear that the very spirit of knighthood is dying out," said Uncle Phil, thoughtfully.

Fred's astonishment fairly lifted him to his feet.

"No, sir!" he cried, as he sat down on the edge of the couch. "Just give it a chance and you'll see."

"Risk your life to rescue a fair lady, eh?" asked Uncle Phil, smiling.

"Yes, sir, I would," replied Fred, flushing almost imperceptibly under the tan. "And so would any of the fellows."

"Not long ago," said Uncle Phil, looking at his watch and beginning to speak very rapidly, "I heard a maiden in dire distress, and the only knight within hall deliberately turned his back on her. I don't doubt that she is weeping yet."

"W-what's that, Uncle Phil?" stammered Fred, the red beginning to ooze through the tan.

"I would have rescued her myself," continued Uncle Phil, shutting his watch, "but these letters had to be written, and I have barely time to get them on the train. After that I have an important engagement," he added, hurrying out of the room.

Presently Ruth peeped into the library. Her face grew longer when she saw that Uncle Phil was gone.

"Well, did you succeed in finding a sugar-honey-and-lasses verse?" asked Fred.

The words were not encouraging, but there was something in his voice that brought her flying across the floor.

"O Fred, will you help me?"

"How would this do?

"If any little word of mine  
May make a life the brighter,  
If any little song of mine  
May make a heart the lighter,  
God help me speak the little word,  
And take my bit of singing  
And drop it in some lonely vale,  
To set the echoes ringing."

"Oh, how beautiful!" cried Ruth. "Where did you find it, Fred?"

"It's one of the memory gems I had to learn at school when I was a kid."

"Oh, I wish our teacher did that!" Then her face grew sober. "But are you quite sure it's ch-characteristic, Fred?"

"Quite so," said Fred, looking quizzically at the quaint, serious-eyed little creature perched on the edge of a big armchair. "Miss Conscientious," was Uncle Phil's pet name for her.

She brought a pencil and paper and wrote the words at Fred's dictation. Then

she sat looking at him admiringly for a moment.

"O Fred, you are a dear!" she said.

He dodged, but not in time to escape the bird-like kiss that lit plump on the end of his nose, causing him to bury his face in a big sofa cushion and mutter some un gallant things about "gushing girls."

But little Ruth was happier still when Lucille, with the sweet smile and caress that big girls sometimes bestow on little ones, said:

"You dear little thing! Your verse is the loveliest of all, and so characteristic!" — Selected.

## Bump the Cross Words

"MAMMA, I really don't mean to say naughty things," said Eddie.

"Then why do you say them?" answered mamma.

"Why, when I feel cross, the cross words just rise up in my throat, and out they will come, or else I would choke."

"No," said mother, "don't let them out."

"How can I help it?" said Eddie.

"You must learn to shut your mouth, and make a fence of your lips, so that the cross words cannot get out."

"They'll come again, more and more of them," said Eddie.

"No, if you will keep them back, and not let them out, by and by they will stop coming."

Then Eddie stopped to think. After thinking, he said: "I know; it is just like kitty. When kitty came here, she thought she could jump right through the window glass. But she only bumped her head against the glass, and could not get through. And then she stopped trying. And perhaps the cross words will be just like kitty. When they can't get through the fence they will stop coming. I will just let them bump their heads against my lips."

And so he did, and he conquered the bad words.—*Texas Advocate*.

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There is failure of the strength to do and the power to endure; a feeling of weakness all over the body.

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## THE SUNDAY SCHOOL

## First Quarter Lesson V

SUNDAY, FEBRUARY 2, 1902.

ACTS 4:1-12.

[Read Acts 4:1-31; study verses 1-22.]

REV. W. O. HOLWAY, D. D., U. S. N.

## THE FIRST PERSECUTION

## I Preliminary

1. GOLDEN TEXT: *There is none other name under heaven given among men whereby we must be saved.* — Acts 4:12.

2. DATE: The same as last lesson.

3. PLACE: Jerusalem; the Temple.

5. HOME READINGS: Monday — Acts 4:1-12. Tuesday — Acts 4:18-22. Wednesday — Acts 4:28-31. Thursday — Luke 21:10-19. Friday — Matt. 21:33-44. Saturday — 1 Cor. 8:1-11. Sunday — 2 Tim. 1:1-12.

## II Introductory

The news soon reached the temple authorities that a startling miracle had been wrought, and that an excited multitude had gathered in Solomon's Porch around the agents of it — two disciples of the Nazarene — who were declaring that the crucified Jesus had risen, and was the Messiah predicted by the prophets. Such revolutionary teaching was not to be tolerated within the sacred precincts. The captain of the temple hastily gathered a posse of Levitical police, and, attended by some of the priests and a few zealous Sadducees to whom the doctrine of the Resurrection was especially unpalatable, broke through the circle, arrested the apostles, and led them away to a place of confinement, it being too late in the day for judicial proceedings.

An imposing session of the Sanhedrin was held the next morning. Among the dignitaries were many who, two months before, had sat in judgment at the arraignment of Jesus. He had been crucified, put out of the way; and they had naturally expected that at His death His disciples would be scattered and His dangerous heresy speedily perish. But lo! here His name had been publicly proclaimed within the temple walls, and His resurrection boldly asserted, and a miracle wrought, and converts won by the thousands in a single day! Something must be done to overawe and suppress these audacious followers of the Nazarene; and the conclave therefore was packed that day with men whom the nation revered for their office and wisdom. The high priest Caiaphas was there, with his father-in-law and predecessor, Annas, and their Sadducean kindred, including John and Alexander, and with them the most eminent rabbis. Before this august and ominous presence Peter and John were duly arraigned, together with the healed cripple, and the question was formally put to them, through what efficacy or name the miracle had been wrought. Then Peter, with his powers quickened by "a fresh, special illapse of the Holy Spirit to meet the crisis," respectfully but fearlessly made answer that through the name of Jesus, whom they had crucified, but whom God had raised to life, this man stood before them sound and whole. They, the professed builders of God's spiritual house, had rejected this true and appointed Messiah;

but, despite their rejection, God had made Him "the chief corner-stone, elect and precious," of that new and living temple which was rapidly rising in their midst. Further, they (the rulers) would look in vain for the expected salvation from any other; "none other name under heaven" had been "given among men whereby we must be saved."

The intelligence, confidence and unconscious heroism exhibited by Peter and John, notwithstanding their evident lack of rabbinic training and their obscure social position, astonished the council. As they gazed upon these unterrified witnesses they recognized them as having been among the followers of the Nazarene; their faces were familiar. But they recognized something more — the Master in the disciples, His Spirit dwelling in them and speaking through them. For the present, however, they were tongue-tied. The healed man standing before them was too obstinate a fact for them to argue against. They admitted their powerlessness in the secret discussion which followed the temporary removal of Peter and John. The miracle was notable and undeniable. They were shut up to only one course — to formally forbid the disciples either to speak or teach in the name of Jesus.

## III Expository

1. **As they spake.** — Peter's discourse only is given, but John may also have added some words. **The priests.** — A slim attendance at the evening sacrifice may have led to inquiry as to where the people were. **The captain of the temple** — the officer in charge of the guard of Levites who were detailed to keep order in the temple (Luke 22:4). "As an inspector he made his rounds by night, visited all the gates, and aroused the slumberers" (Plumptre). **The Sadducees** — who disbelieved in angels, spirits, or a future state of existence and rejected tradition. Many of the priests belonged to this materialistic sect. They were wealthy and powerful, but not numerous. Their name came from Sadok, their founder (about B. C. 323). They proved to be the bitterest opponents of the infant church. Says Whedon: "While Jesus lived, His collisions were mainly with the Pharisees. His issue was mainly with the matters for which they were zealous, namely, the temple, the ritual, and the rabbinical traditions. But after the death of Jesus His followers zealously attended the temple worship, while the doctrine of the Resurrection became the prominent point, against which the Sadducees were utterly opposed." **Came upon them** — a hostile movement, under the guise of preserving order.

2, 3. **Being grieved that** (R. V., "being sore troubled because") — exceedingly vexed and indignant. **That they taught the people** — because, being "ignorant and unlearned men," they presumed to teach at all, and especially in this public place. The priests and scribes claimed the sole right to teach and jealously resented the attempt of these unauthorized, untaught Galileans to usurp their prerogative. **Preached through Jesus** — R. V., "proclaimed in Jesus." **The Resurrection from the dead.** — What they taught, as well as the fact of their teaching, was an offence. They preached the resurrection as illustrated by the rising of Jesus from the dead, and the pledge that in Him "all shall be made alive" — a doctrine exceedingly offensive to the Sadducees. **Laid hands on them** — an arrest attended with some show of violence. **Put them in hold**

(R. V., "in ward") — in safe keeping, the day being too far advanced for judicial investigation. With the Jews confinement was simply a temporary durance. They did not imprison as a punishment. **Evening** — about six or seven o'clock in the evening. The miracle occurred about 3 P. M. The interval was sufficiently long for a thorough proclamation by the apostles of the Gospel of Christ and the resurrection.

4. **Howbeit** (R. V., "but") — notwithstanding the arrest of the apostles. **Many . . . believed** — accepted the message of Christ and trusted in Him as the Messiah, to their own salvation. **Number of men was** (R. V., "came to be") about five thousand. — The "five thousand" probably represented the aggregate of believers, including the converts of Solomon's Porch. The number grew, under that sermon and miracle, from three thousand to five thousand. The term "men" is strictly masculine, but the commentators interpret it as including both men and women, like the term "souls" in 2:41.

5, 6. **Rulers, elders, scribes** — the three orders comprising the Sanhedrin. Their usual place of meeting was the hall Gazzith in the temple, where they sat in a semi-circle, the high priest as presiding officer in the centre, with the vice-president on his right, and the *hakim*, or counsellor, on his left. The "rulers" were probably the Sanhedrists as a whole, or in this instance the priests; the "elders" were the heads of families, laymen of wisdom and influence; the "scribes" were the literati, learned in the law. The body was made up, probably, of twenty-four priests, twenty-four elders, and twenty-four scribes. **Annas the high priest and Caiaphas.** — Annas had been the high priest, and still retained the title and right in Jewish eyes, though deposed by the Roman authorities which had conferred the dignity upon his son-in-law, Caiaphas. It was before these same priests and council that our Lord had been arraigned two months before. **John and Alexander.** — Nothing is known of them beyond their names. As "kindred" they might have been personally related to the high priest, or they may have been heads of some of the priestly "courses" or groups.

7. **By what power — or efficacy, "medical, magical, demoniacal, divine?" In what name — "in virtue of what uttered name?"** There were exorcists among the Jews who, by magic formulae, or the charm of some mighty name, professed to expel demons or heal diseases. The Sanhedrists, however, doubtless knew that Peter and John had professed to work this miracle in the name of Jesus. Their purpose appears to have been either so to overawe the apostles that they would not dare to confess the potency of Jesus, or else, as Schaff suggests, "to convict them of sorcery for having worked a miracle, not in the name of God, but of a crucified malefactor. They hoped

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to bring the apostles under the awful death sentence pronounced in the law (Deut. 13), which especially provides for the case when the sign or wonder comes to pass."

#### 8-10. Peter filled with the Holy Ghost.

— Emergencies like this had been foretold by our Lord and provided for by specific promise. Brought before "rulers and kings," the disciples were not to "premeditate," for in that very hour "a speech and wisdom" would be conferred upon them which "none of their adversaries could gainsay or resist." The promise was amply redeemed now. An immediate, fresh efflatus of the Spirit was granted, lifting Peter and John above all fear, inspiring their faculties, and directing their minds. Only two months before, this same Peter had thrice denied his Lord in the palace of this same high priest when questioned by a servant. **Ye rulers.** — Though compelled to charge them with murder, Peter addresses them with respect. **If we are examined,** etc. — Schaff and others detect "an ironical surprise" in Peter's words: "Since we are really arraigned, not for a misdeed, but for a good deed," etc. **By what means . . . made whole** — how he has been "saved," literally; restored in both body and soul. **You all and all . . . Israel.** — He calls upon not merely the rulers before him, but all Israel, to listen to his truthful announcement. **In the name of Jesus** — whom they condemned as a blasphemer. **Whom ye crucified.** — "Guilty of a good deed, these prisoners arraign their judges for a most bloody deed" (Whedon). **Whom God raised from the dead** — a most offensive utterance to these Sadducean judges. **Doth this man stand here** — the healed cripple. "And so his legs speak, though his tongue be silent" (Whedon). This was, literally, an *argumentum ad hominem*.

Had Peter said, "In the name of Jehovah, God of Israel," it might have been safer for himself; it would have been true; but they would have considered him as staying within the bounds of their own old Judaism. It was according to their law that miracles be performed in the name of Jehovah. But when Peter pronounced the name of "Jesus," they recognized apostasy from Jehovah; and when he styled Him "Christ," that is, Messiah, he adopted an imposter; and when he added, "Nazarene, whom ye crucified," he uttered a shame, and a charge to arouse their wrath — a charge which the ages since have fearfully re-echoed (Whedon).

**11, 12. The stone set at naught of you builders** — the same quotation, from Psa. 118:22, which Jesus had Himself quoted and applied to Himself (Matt. 21:42). They, the builders, to whom God had entrusted the work of erecting His spiritual temple, should have eagerly welcomed, in the person of Jesus, "the chief corner-stone;" they had, however, rejected and slain Him. But the great Master Builder had raised Him from the dead, and had made Him the chief foundation-stone, on which the church was rapidly rising. Already there were "five thousand living stones built upon the living corner-stone." **Neither is there** (R. V., "in none other is there") **salvation.** — Peter has passed from the bodily healing to the great salvation for which his hearers, and all Jews, were waiting. The "redemption of Israel," he declares, would come through none other. "Under heaven" there is no other. His "name" here stands for Himself. **Given.** — Salvation has its origin in God. He gave His only-begotten Son. **Whereby** (R. V., "wherein") **we must be saved.** — There is no uncertainty about it. We "must" — God has so appointed; there is absolute necessity for it — be saved in His name, by His power, if saved at all.

#### IV Inferential

1. Christ's name is still opposed, His

miracles questioned, His truth resisted, His Gospel hindered. The scorner's seat is not yet vacant. They who live godly in Christ Jesus still suffer persecution; their piety is often derided, their motives impugned. The offense of the Cross has not yet ceased.

2. Christ's truth cannot be crushed by opposition. It grows, and spreads, and gathers adherents the more it is opposed.

3. Christ's name will never lack defenders. His true followers are not afraid of the face of man. Moral cowards become moral heroes when filled with His Spirit. Even a cowardly denier, like Peter, will stand undismayed, an unshrinking witness, before the pomp of power, when renewed and pervaded by the Spirit of Jesus.

4. Christ is the only, the exclusive, Saviour; His atonement is the only salvation. We *must* be saved by Him, if at all; for He is the one and unspeakable gift of the Father for man's redemption.

5. Christ's image and Spirit dwell in His true followers to such a degree that they are recognized and felt; they make an impression, and tell their own story.

**In Brief.** — Popularity is no test of right. — Positive convictions make a man bold and uncompromising. — What man rejects, or lightly esteems, God often chooses as the basis of some beneficent scheme for man. — God often chooses the weak of this world to confound the mighty. — The miracles of grace are unanswerable.

#### Great Britain in South Africa

**T**HE Rev. Hugh Price Hughes, whose trumpet never gives an uncertain sound, begins, Jan. 2, the eighteenth volume of the *Methodist Times* (which he has edited from the beginning with such conspicuous success) by addressing his readers in a reminiscent and congratulatory vein. He is happy in having been able to carry out, without deviation, his original program, and in having seen so many fruits of his policy in which he was at first decidedly lonesome become completely triumphant. He devotes the larger part of his space to an able defense of the course of Great Britain in South Africa, for which he has strongly stood from the start. Our readers will be glad to see, in a few sentences, what his position, and that of millions of the most Christian Englishmen, is on this much-debated subject. He says:

"We have been keenly alive to the conviction that the world *role* of the British Empire is to protect and to help the weaker and especially the African races. That is the point of view from which we approached the South African problem. From the time we first heard of the Boers they have been cruel persecutors and oppressors of the natives of Africa. All our quarrels with them for more than a century have arisen from the fact that we who were once the greatest of slave-owning Powers have, since the days of Clarkson and Wilberforce and Wesley, been the champions of African emancipation. The great South African missionaries, Livingstone, Moffat, Shaw, and all the rest, have combined to point out to us the persistent and extreme cruelty of the Boers to the native races. We cannot forget what all the great missionaries and all the missionary churches in South Africa have said and are saying on this supreme question. They forget history, or have never read it, who imagine that the Boers have a just cause. We are fighting not merely for the existence of the British Empire, but for the most sacred rights of millions of human beings who have more claim to Africa than either Boers or Englishmen. Would to God that the persistent political cruelty and injustice of the Transvaal oligarchy had not prevented a peaceful settlement of that inevitable issue. Never had we a greater hatred of war than we have today, but so long as God permits the British Empire to exist, it has no diviner call than to stand between the slave and his oppressor. The chil-

dren of Clarkson and Wilberforce and Wesley have no higher duty than this. But as soon as the slave-power in South Africa is destroyed, we ardently desire for the Boers all the natural rights which they have denied the natives, and all the political rights which they have denied us."

#### A Genius for Topics

Rev. L. A. Banks, D. D., of Grace Church, New York city, who has a genius for making topics, is preaching every night in January except Saturdays. We present his subjects and texts because of their suggestive value: "The Flood of Years," 1 Chron. 29:20,30; "Jesus the Sinner's Saviour," Matt. 1:21; "The Light that Condemns," John 3:19,20; "Treasures that Cannot be Stolen," Matt. 6:20; "The God within Reach," Matt. 1:23; "The Poisoned Spring," Mark 7:21,22; "Not a Patch, but a New Suit," Matt. 9:16; "The Great Physician," Matt. 9:12; "The Sinner's Good Cheer," Matt. 9:2; "The Greatest Question of Exchange," Mark 8:37; "The Yoke that Gives Rest," Matt. 9:29; "The Cast of the Net," John 21:6; "The House-Cleaning of the Soul," Matt. 18:44; "The Comforter of Souls," John 16:7; "Loosing a Soul from Bondage," Luke 18:12; "The Things that Cannot be Taken Away," Luke 10:42; "Judging Ourselves," Mark 15:2; "The Witnesses and the Testimony," John 8:11; "The Divine Christ," John 14:6; "The Great Ransom," Mark 10:46; "A Sorrow that Worketh Joy," Luke 15:10; "The New Childhood," Mark 10:15; "The Lust for Things," Luke 12:15; "Near the Gate, and Yet Outside," Mark 12:34; "The True Test of Love," John 15:10; "Plucking Out and Cutting Off," Matt. 5:29,30; "The Results of Confessing Christ," Matt. 10:32; "A Man with a Bad Eye," Luke 11:34; "The Greatest Thief in the World," Matt. 24:48; "Christ's Business in Heaven," John 14:2; "The Sin that can Never be Forgiven," Mark 8:29; "The Judgment Day," Matt. 25:31.

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## TRIBUTES TO DR. GEO. M. STEELE

**Prof. Olin Alfred Curtis**

In twelve years of student life, in four countries, I had twenty-eight teachers; but I have not the least hesitation in saying that George M. Steele was the greatest teacher of them all. He was not remarkable as a scholar, nor as a pedagogical tactician, nor as an enthusiastic specialist, lifting one study into fascinating dignity; but, precisely like Thomas Arnold, he could create for a student a new world. This he did by a peculiar combination in method. On the one side, by the most natural, penetrating, and stimulating sympathy, he entered the student's person and vitalized all kinds of noble motives—in fact, made the man all over in heart. On the other side, Dr. Steele had an efficient way of relating scholarship to life. His class room was a place of large horizons. It was like climbing a mountain in a clear day and looking down upon your little doorway. Coming out of class one day, a boy said: "He makes a fellow see forty miles!"

"I cannot think you dead; it must be only  
That you have traveled far;  
And while I find my path on earth more  
lonely,  
My sky has gained a star."

Drew Theological Seminary.

**President Samuel Plantz**

Dr. George M. Steele was for fourteen years at the head of Lawrence University, and did here, according to his own judgment and that of others, the most arduous and important work of his life. His administration showed that he was a man of sound judgment, unselfish devotion, large intelligence, and dominating personality. He developed the finances of the institution and impressed upon it the highest intellectual and moral ideals. As a teacher he was well informed, vigorous, original and impressive. In his dealings with students he was just, dignified, and yet genial. He attached the student body to him by the warmth of his nature and their consciousness of his personal interest. His administration is remembered by all interested in the college as not only the longest, but the most personal and important, of any it has enjoyed. Throughout this State his name is, and will remain, like incense poured out.

Lawrence University, Appleton, Wis.

**Prof. Henry Lummis**

George M. Steele was president of Lawrence University during 1865-1879, fourteen years, the longest presidency in a history covering more than fifty years. His success here was great. Testimonies from scores show that he had wonderful power over his students. All regarded him as a genuine friend. Manly, strong physically, intellectually and morally, he was revered and cheerfully obeyed. Brief talks in the chapel were always wholesome, stimulating counsels of a father to his family. Today, after more than twenty years, they are treasured memories. A pupil testifies: "He is my ideal of a college president." Another says: "As a president he was a great man." Another, often severely critical, concedes: "He was grand." One who knew him only casually declares: "He was one of the grandest men ever connected with this school." In 1860 I recollect him as pastor of Common St. Church in Lynn, Mass. He followed that royal minister, Wm. R. Clark. That he held his congregation is a high tribute to his ability and worth.

I knew him early as one of the "Triangle" along with Gilbert Haven and

Fales H. Newhall. Together they read great authors, discussed profound themes, and considered practical questions both of church and state. He goes last, the patriarch of the group. The three are together again, and the blessed world is richer.

Lawrence University, Appleton, Wis.

**Principal W. R. Newhall**

Largeness, courage and kindness were dominant characteristics of one whose birth in a New England Methodist parsonage made him both pious and radical. The stalwart frame crowned by the noble head was fit dwelling-place for a magnanimous spirit. There was no bitterness in rebuke that was tremendous for its moral earnestness; never any petty opposition to the opinions of others in church or state. Himself of practical bent and as stalwart an assailant of shams as ever was Carlyle, his humor and strong faith kept him ever hopeful and persistently good-natured in uncompromising advocacy of those hopes. Kindly rather than affable, more of a student than a scholar, knowing his own limitations and thereby more tolerant of those of others, by sheer force of intellectual honesty and unfaltering Christian faith, he gathered friends, wrote books, solved difficult school problems, and enriched the life of his generation. An administrator who strengthened every educational enterprise he touched, a born teacher of the old school, whose great joy it was to compel thought in all his pupils, his chief distinction is to have been the father of Christian culture in thousands who today, East and West, carry on his labors and bless his memory. His portrait hangs in the Wilbraham chapel hard by those of Miner Raymond and Wilbur Fisk, whose worthy successor he was; and in days to come with them he shall share in the honorable esteem that belongs to the foundation builders of Methodist education in America.

Wesleyan Academy, Wilbraham.

**Preceptress Caroline Carpenter**

Dr. Steele is not dead. "He that believeth hath everlasting life." In his delightful little book, "Talks to Young People," having stated his assent to this doctrine, he adds: "It is the one great object of our earthly life to have implanted in us, to develop and communicate this greater life to others." Always bright and cheery, with a ready jest he made all happy. Once while with us under a great sorrow some one asked how he could seem so cheerful. "That is my religion," he replied. "Rejoice in the Lord alway." The last of his working days were spent with us, and when too weak to walk the short distance from his home to the school, he would ride to his work, coming to his class with all the energy of youth, an inspiration to every member of the school. He would watch the girls as they went in or out of chapel, and say, "They are an inspiration to me." He loved the students, and they loved and revered him.

Lasell Seminary, Auburndale.

**Rev. Daniel Steele, D. D.**

George McKendree Steele was well born. A study of his name reveals his Christian parentage. He was named for the two Bishops who succeeded Asbury—Enoch George and William McKendree. His father, Rev. Joel Steele, a member of New England Conference during forty years, did arduous pioneer service in twenty-four appointments scattered through six States. We do not know what qualities he inherited from a forefather, Stephen Steele, a graduate of Yale in 1718, and first minister of Tol-

land, Conn. His postgraduate studies were for several years continued in the so-called "Triangle," because three congenial spirits, G. Haven, F. H. Newhall, G. M. Steele, named the club before the writer was invited to share its monthly meetings. Their linguistic college studies were kept alive by reading Plato's "divine peradventures," Homer, the Hebrew Psalms, and Shakespeare. This insistence on strenuous studies of this kind in connection with the pastoral office may account for the fact that the church found several authors, three college presidents, and one bishop in the Triangle.

Our deceased brother had a rare talent of humor which enlivened the circles in which he moved and greatly assisted him as a pastor and college president. For this reason he was very efficient in personal efforts to lead young people into the new life—the beginning of life everlasting to the persevering believer.

Milton, Mass.

**Rev. J. I. Bartholomew, D. D.**

The death of Dr. George M. Steele brings a peculiar sense of personal loss to those who were students under his administration at Lawrence University. The secret of his wonderful influence over us was his character. We admired in him the union of dignity with simplicity, strength with tenderness, scholarship with common sense, and earnestness with humor; but all of these do not account for his strong hold upon us. He was large of heart as well as of mind. He was transparently genuine. His interest in us was sincere, and we knew it. The friendship of exalted personality is a priceless possession. All sorts of sham were abashed in his presence. Every sort of manly or womanly effort was encouraged. His religious life was so strong and sunny that it was contagious. His

### BLACK AND RICH

**Is the Way Postum Coffee Should Be**

A liquid food that will help a person break a bad habit is worth knowing of. The president of one of the State associations of the W. C. T. U., who naturally does not want her name given, writes as follows: "Whenever I was obliged to go without coffee for breakfast a dull, distracting headache would come on before noon. I discovered that, in reality, the nerves were crying out for their accustomed stimulant.

"At evening dinner I had been taught by experience that I must refrain from coffee or pass a sleepless night. In the summer of 1900, while visiting a physician and his wife I was served with a most excellent coffee at their dainty and elegant table and, upon inquiry, discovered that this charming beverage was Postum Food Coffee, and that the family had been greatly benefited by leaving off coffee and using Postum.

"I was so in love with it, and so pleased with the glimpse of freedom from my one bondage of habit and so thoroughly convinced that I ought to break with my captor, that upon my return home I at once began the use of Postum Food Coffee and have continued it ever since, now more than a year.

"I don't know what sick headache is now, and my nerves are steady and I sleep sound generally eight hours regularly. I used to become bilious frequently and require physic, now seldom ever have that experience.

"I have learned that long boiling is absolutely essential to furnish good Postum. That makes it clear, black and rich as any Mocha and Java blend. Please withhold my name, but you may use the letter for the good it may do."

prayer-meeting talks will never be forgotten. The later years have not at all weakened the hold which he had upon us or lessened the esteem in which we have held him.

Willimantic, Conn.

**Rev. G. S. Chadbourne, D. D.**

Dr. George M. Steele was a unique and attractive personality. No one could come near enough to him to know him and not get that impression. My first near view of the man was at Wilbraham some years ago, and while he was principal there. I was led to study him, and in some sense to analyze his character. He seemed to me to have some of the best qualities needed for the position he held, and I could not wonder at the high regard which the students had for him. With a calmness of spirit, a soundness of judgment, and a force of will rarely excelled, he combined a kindly and genial temper and manner which commanded respect and obedience from all. And who ever doubted the depth and sincerity of his piety? None surely that knew him, for back of those flashes of wit and humor which so often illuminated his speech, and so delightfully, burned the clear and steady light of a soul in communion with God and with the great realities of being.

Medford, Mass.

**Catharine J. Chamberlayne**

In 1879, at the beginning of our association at Wesleyan Academy, I first met Dr. Steele. The picture of his majestic presence stands out today in grand relief as I remember him in the fullness of strength. Later years halted his step and silvered the shock of hair that crowned his leonine head; but at the last meeting on Commonwealth Avenue, when he was on his way to our house during his final visit to Boston, the picture had lost nothing of majesty while taking on an added venerableness.

I have no claim to speak at length of Dr. Steele. Our friendship going back but a slender handbreadth of twenty-three years, is comparatively a recent incident—though the eternal years of God are for its ripening and expansion. He was a childlike spirit; his soul

"as pure and white

And crystalline as rays of light  
Direct from heaven, their source sublime."

His son thinks his most pronounced characteristic to be simplicity. I cannot fix the proportions of those qualities that made up so rare a character. Simplicity there certainly was, and sincerity, generosity, strength. The fruit of his sane, genial, reasonable, consecrated life is found in the inspiration and uplift of the hundreds of young men and women who have come under the royal touch.

His retirement from Wilbraham after a long and distinguished administration, his tender, loving loyalty to his successor in office, the son of his life-long friend, was a kingly abdication.

There is no need to analyze a character so open, so transcendent. Rather let me leave it in its simple greatness as reverently I drop this single rose on the new-made grave where he sleeps the sleep of the beloved.

School for Girls, 253 Commonwealth Ave.,  
Boston, Mass.

**Rev. D. H. Ela, D. D.**

George M. Steele, the last of the "Triangle," is gone. There remains of that bright-souled company only the one who described himself as not of the Triangle, only a sort of hook to hang it on. The

last was not least of the galaxy. I knew him first as pastor of my home church in my college days. I met him last when in his last visit to New England he spent a precious day in my parsonage home. And through all the years between he had grown larger, wiser, dearer to my heart. Few men are clearer in thought, none more true to their convictions, or more strict and honest in self-examination and self-judgment. Among students he was a strict disciplinarian, a wise counselor, a life-long friend. His ready wit and quaint humor made approach easy and invited confidence. His religious profession was positive, and as thoughtful as the testimony of a witness under oath. His last visit and last letter will ever be cherished for their revelation of spiritual thought and acquaintance with the things of God.

Hudson, Mass.

**Rev. J. H. Humphrey, Ph. D.**

As a teacher, President Steele was clear-cut, luminous, forceful, inspiring. The nobility of the man, his goodness of heart, his homelike ease of manner, his inimitable drollery manifesting itself in and under his well-chosen words and in the premonitory twinkle of his kindly eye, his freedom from sarcasm, his humility—these are some of the qualities that created around our president a certain atmosphere that stimulated the noblest that was in us, and that put us at our ease and at our best. As an administrator he was so well fortified in the "sweet reasonableness" of his position that he had no difficulty in forming an alliance with the better element in the student body and with that which was best in each individual student. President Steele came to Lawrence at a critical period in its religious life. As an exponent of the evangelical faith, his influence was at once felt in the school and throughout the State. Clearly discerning and sturdily maintaining the things that could not be shaken, never staking his cause on the things that could be shaken, his great heart beating always in Christlike sympathies, President Steele impressed one as belonging to the larger and nobler type of the sons of God.

Plainville, Mass.

**President B. P. Raymond**

Dr. Steele's characteristics were so marked that it would seem as though all tributes to his worth would say the same things. And yet much is dependent upon the point of view and the experience of the writer. I knew him first in 1869 in Appleton, Wisconsin. I was a college student, and he was president of Lawrence University. I had known very little of him up to that time. The impression he made upon me as I met him in the class-room and heard him in the college chapel has changed only as it has deepened with the acquaintance of my maturer years.

His tall figure and his strong features

commanded my attention at once. His genial humor began to play the first hour I met him in his class in ethics. Could I have seen him as he lay asleep at Auburndale last Thursday, I should have been almost disappointed not to have seen its light upon his face. His intellectual frankness, his moral integrity, and his rugged common-sense, so happily combined, gave him poise, sound judgment, and easy leadership of a very high order in a college community. I feel that a great soul and a true friend has gone out of my world in the departure of Dr. George M. Steele.

Wesleyan University, Middletown, Conn.

**Rev. Charles F. Rice, D. D.**

My first recollection of Dr. Steele is as my father's friend, whose coming was always the signal for a contest of wit and repartee, to which I listened with wonder and delight. As I grew older and came to know him better, I found that the sparkling wit was joined to earnestness of moral purpose and conscientious devotion to duty. Most of all, I learned how great and warm was his heart, and was glad to count him not only my father's friend, but my own as well. As principal of Wesleyan Academy for thirteen years, he left a lasting impress on the minds and hearts of hundreds of students. He was a strong, genial, loving, manly man whom all who knew loved, and all who loved will sadly miss.

Springfield, Mass.

**Rev. William R. Clark, D. D.**

My acquaintance with Rev. George McKendree Steele, LL. D., began in Wesleyan University when we were fellow-students there. In the straitened circumstances and meagre advantages of his early days he had set before him high ideals, and was pressing forward to their actualization with the equanimity of the philosopher and with sustained enthusiasm for the issues of life. He faced his future in the spirit of the sculptor, before his block of marble, who declared, "I see an angel in it, and am resolved to liberate it." Dr. Steele was a close student, standing high in his classes. With a special taste for literature, he readily assimilated the culture of college life. He was a general favorite with the students by his uniform urbanity, his generous appreciation of others, his inexhaustible fund of wit, that made him an electric battery in the social life of the college, and his sly humor, which enabled him to see in all his daily annoyances, small or great, the comic, where others would have seen only the tragic. He discovered in every cloud a rainbow, and in every obstacle steps to higher achievement.

Nathaniel Judson Burton, afterwards and for many years a popular Congregational minister in Hartford, and William Sprague Studley, subsequently of the New England

[Continued on Page 128.]



## OUR CHICAGO LETTER

"QUAERO."

HOW time flies! A few days ago "Quaero" was writing of the wonderful fall that was baptizing us all with the splendor of its majestic beauty. It was a fall that touches to song the poet's lyre and to joy the Christian's heart. There was so much of God in it all—in color and atmosphere, in calm and content. And now winter is here. It came without knocking. It burst open the doors, rushed into the rooms, and made itself at home. It abides, an unbidden guest, as "Quaero" writes.

And yet winter, even, brings into life something it would be very dreary and lonesome without. The crackling, sputtering Yule log, the tinkling, chiming mass bells, the jewels of snow and frost—all these, and more, come with the days that are short and leave their benediction of cheer and good-will.

## Pastors

Three pastors have died in the harness since Conference in October. Dr. J. W. Richards, secretary of the Conference, was unable to attend its sessions, owing to sickness. He died shortly after its close. Rev. C. La V. Roberts succeeds him at Berwyn. Rev. Geo. H. Wells was found dead in his bed. His death was due to heart failure. Rev. Isaac Linebarger was stricken down with pneumonia. He was removed to Wesley Hospital, and died there after a brief illness. Of all these pastors it can be said, without exaggeration, they fought a good fight. They were loyal, sane, earnest, Christian preachers. What more can be said? That is highest eulogy.

Rev. J. L. Bryant, of Washington, succeeds Dr. Crane at Hyde Park. It is said here that this is Bishop McCabe's appointment. Hyde Park is not a great church save in the man that is before—in the future—the babe in the cradle. It may be! What it needs is get up enough to puff less and build more. In one of the best residence suburbs in Chicago, it yet worships in the Sabbath-school part of what is expected to be a church edifice, if the millennium does not come too quickly—say before 1900. Rev. J. L. Bryant, because he is a Methodist preacher, will be cordially welcomed to Chicago. The press states that he was installed on Sunday, Jan. 5.

Dr. W. O. Shepard rejoices at Englewood. After the leeks and onions, the drought and desert of Emanuel, he has found himself in the land of Canaan, flowing with milk and honey.

Dr. Fred H. Sheets wears the presiding elder's toga with becoming dignity. They do say that he will shake up any dry bones among the elders. Somebody ought to do some shaking and excind the perfunctoriness and tiredness of the dear, overworked brethren.

Last reports from Dr. Berry, who is in California, promise a perfect restoration to health.

Dr. F. A. Hardin, ex-presiding elder, is booming our Rock River Conference Claimants' Society. The Doctor is enthusiastic. But then he always is. Whether a baby, or a book, or a song, or a storm, or a revival, or a lunch—he is always superlatively hurrah. He promises \$100,000 endowment by the close of this Conference year. It is a case of the right man in the right place. Rare case!

The Chicago Preachers' Meeting has a new president. His name is Tilroe—just plain Rev. William E. Tilroe. He is tall, commanding, wears eye-glasses attached to his ear by a chain, is self-confident, has opinions, thinks well of himself, succeeds in his pastorates, serves one of the best

churches in the city, draws a salary of \$3,000, and knows how to take care of it, has two children, is never in a hurry, sleeps well and eats well, believes conversion does quite a good deal of what second-blessing people insist sanctification alone can do, preaches without notes, is direct and forceful, made a three months' trip on the Continent this summer, wears a derby, high or fedora hat *ad libitum*, minds his own business, helps his brethren in revival services, fights his way back against opposition in his quarterly conference, would like to be presiding elder, will be in due time, is imperturbable, never blushes, loves to talk (and can), succeeds the best presiding officer in Rock River Conference (Dr. H. F. Fisk) but is not terrified, grows taller with his office, speaks in basso profundo—this, and more of it, is the dignified president of the Chicago Preachers' Meeting.

Dr. Charles M. Stuart was in Dubuque recently, preaching at the anniversary services in St. Luke's Church.

Dr. Delos M. Thompkins, of Belvidere, reports the addition of about 250 to this church on a recent Sunday. No such results have been reported elsewhere. Pentecost came in Belvidere, surely!

Dr. Lewis Curts and Rev. Thomas Ream have entered the bliss, or the joys, of matrimony. How do you write of the marriage of widowers? Anyway, the two best women unmarried up to Oct. 1, 1901, are now wedded to the gentlemen aforesaid. Blessings on them!

Dr. Camden M. Coborn will succeed. Give him two years, and he will build up a great church out of St. James. It is not a great church now. It is a lot of people. See Conference Minutes!

Dr. Frank M. Bristol delivered an eloquent eulogy on President McKinley at the last gathering of the Social Union. Governor Yates and wife were guests of honor.

The assistant editor of the *Ephworth Herald* is reported at his desk. It is presumed that he is the best man that could be found for the place. A Chicago welcome will be his. And that is much.

There are many other preachers who have not been named. They are superb men doing well the best work that it ever fell to man to do. It is so usual to mention the doctors and the presiding elders that "Quaero" fears he has fallen unawares into the habit. There are preachers in the Rock River Conference who never sought a degree through their friends, and who never received one from their Alma Mater, who have been made princes and kings by the loyalty of their service and the benediction of their lives. They are verily the salt of the ministry.

It ought to be said that the recent transfers into the Conference are the round pegs in round holes. They fit. There are a few pretty good men who are not in Rock River Conference. They are not very many, to be sure! Chicago is the centripetal centre of the Methodist ministers of the world. At least we dare to affirm so.

## Laymen

It is well understood that Emanuel Church, Evanston, has not closed since Mr. D. S. McMullen took his family and went to the Presbyterian Church. That is strange! It rather looks as though there were a number of churches that could run when any high-and-mighty-lofty withdraws himself and his support in pique and spite. Mr. McMullen and Mr. Haagman could not have their way. Therefore, children-like, they sulk. Hasn't the time come for the church to dispense very kindly, if funerally with the services of our laymen who will not submit to the majority?

It is not far from the truth to declare from the house-tops of Methodism that the church needs a revival of Christian courtesy. The laymen in some instances treat their pastors as corporations—without bodies to be whipped or souls to be damned. And the pastors love their lay brethren who are thus practising Christian charity. Ah, yes! they are so seraphic!

Judge E. W. Burke, an eminent judge of the Superior Court of this city, was elected president of the Social Union for the ensuing year.

Mr. William Deering, who has been ill for some time, is reported improved.

Dr. George A. Coe began a series of weekly addresses on the "Religion of Manhood," on a recent Monday in the auditorium of the Central Young Men's Christian Association. Dr. Coe is an interesting and helpful lecturer.

Northwestern University is waiting for its president. Where is he? The trouble with our great University is an inchoateness of mind which does not permit definite choice. It is to the shame of the board of trustees that no president has been elected. He is needed. He ought to be elected. There is a woful lack of sacrificial enthusiasm among the dictators of Northwestern. There is more talking than doing. But that is always easier. Even "Quaero" is a good adviser. He just loves to tell some one else what, and how, to do.

The latest question that has come before the learned dons of Northwestern for solution concerns the capacity of women for the acquisition of medical knowledge sufficient to graduate them physicians.

Later: The question has been solved by the finance committee of the University. The Women's Medical College, hitherto owned and run by the University, has been sold. It didn't pay. Profits determine the worth of some things.

## Churches

Gary Memorial Church at Wheaton was dedicated on a recent Sabbath. It is a noble monument of respect and love built by a son to the memory of his parents. Judge Gary was the donor. The church is modern and complete. Dr. Lewis Curts is the pastor.

Wesley Hospital is the pride of Chicago

## FIXED THE FAMILY

## Grape-Nuts Set Them Right

It is better to have a food epidemic in a family than an epidemic of sickness. A young lady out at Hibbing, Minn., tells about the way Grape-Nuts won her family. She says, "When recovering from typhoid fever my doctor ordered Grape-Nuts Breakfast Food. I gained four pounds the first week, and, as the package was kept on the table for me, the whole family started to eat the new food.

"We soon noticed a difference in my younger brother's face, which had been pale and bloodless, and who had been suffering from chronic inflammation of the stomach. In a short time he began to eat so heartily that we all remarked about it, and before long he got so he could eat anything without the least bad effect.

"We often eat Grape-Nuts dry as we would candy or nuts, and it has a richer taste than when soaked in water. The best way is to put on some good, rich cream.

"My sister found that after we began eating Grape-Nuts she had a much greater supply of milk for her babe. We have quit eating hot bread and meat for the evening meal and take in place some nice Grape-Nuts, with cream, and a little fruit, and have all improved greatly in health.

"Please don't publish my name." Name can be given by Postum Co., Battle Creek, Mich.

Methodism. We no longer bow our heads when our hospital is mentioned. It is a splendid structure.

The Old Folks' Home is lovingly hedging the pathway of the aged with the flowers of thoughtful care and tender sympathy. By and by, if the time has not already arrived, it will be a happy day when the snows of winter come with their sea-son of old age.

There are 48 Presbyterian Churches and 23 Presbyterian missions in our city, with a membership of about 20,000. There are 155 Methodist churches and missions, with a membership of about 27,000. It may be that our city missionary plan of building, or helping to build, a church where there are a score of people who are willing to become the official board, is a wise one. It is possible that the future will evidence as much. The above facts would seem to indicate that the Presbyterians with their great churches are adding daily numbers of such as are being saved quite equal to our own.

The times are good in our city. So good that South Park Ave., with 562 members, *may* pay its indebtedness of \$18,000; Englewood, with 1,071 members, *may* pay its indebtedness of \$4,600; Wesley, with 746 members, *may* pay its indebtedness of \$4,000. The total amount of church indebtedness reported on the three Chicago Districts is \$259,790. The total indebtedness was decreased last year \$22,622, though \$42,048 are reported to have been paid on old indebtedness.

The net gain in membership on the Chicago District—probation and full—for the last Conference year, was 1,422. The total of pastoral support and current expenses was \$265,511. Therefore, it cost \$187 for each name added to the church records, 1900-1901. Of course "Quaero" does not forget that the culture of Christians and the large unknown good must be credited to the \$187 per capita expenditure. It is simply interesting to come to home figures occasionally, when we are inclined to think that adding to the church in mission lands is pretty costly.

We favor a new Hymnal, and the Panama Canal. We like the independence of President Roosevelt. We do not object to the appointment of the Methodist Iowa Governor as Secretary of the Treasury. We rather admire the Governor of Massachusetts. He is refreshing. He is an inspiration to good citizenship.

Chicago readers are going back to Scott and Dickens, Hawthorne and Eliot. Hall Caine and Rudyard Kipling are back numbers. By the way, Mr. Kipling has barbed his pen and dipped it in the gall of bitterness, apparently. That was the scoria of cowardly abuse cabled from his pen a few days ago. So Mr. Gilbert Parker thought. So "Quaero" thinks—and that settles it!

#### DR. FUNK TO BISHOP POTTER

[From the New York Sun.]

TO THE EDITOR OF THE SUN—Sir: A fortnight has elapsed, and Bishop Potter has not explained, given proof of, or apologized for, his astounding statement at the Church Club, on Dec. 30, that:

"Wherever prohibition has triumphed it has educated a race of frauds and hypocrites. In Maine, New Hampshire and Vermont today, by actual statistics, the consumption of certain preparations containing from 17 to 61 per cent. of alcohol, while claret contains only 10 per cent., is larger than anywhere else in the country, and great multitudes of people who are sworn prohibitionists are the consumers."

I have personally requested Bishop Potter—as courteously as I knew how—to

let me know where these "actual statistics" can be seen. Many others have asked him this same question through the press. He remains silent.

I have written to United States Senator Frye of Maine, asking whether the Bishop's statements are true. This is the Senator's reply:

*U. S. Senate, Washington, Jan. 8, 1902.*

MY DEAR SIR: I never heard of the statistics referred to by Bishop Potter, nor do I believe that they exist. The Prohibitory law has not "educated a race of frauds and hypocrites." . . . In the rural parts of the State there is very little use of intoxicating liquors. There are several hundred fishing and hunting guides in the northern part of our State with whom I am entirely familiar, and I do not know a drunkard among them. Can Bishop Potter say the same as to the Adirondack guides? For the last year a law has been enforced in our largest city, Portland, and I am informed by good authority that it has been very effectual in suppressing the sale of liquor. If Bishop Potter were right, it seems to me the people of Maine would gladly repeal the law. In my opinion, any attempt to do so would be defeated by a very large majority.

WILLIAM P. FRYE.

I asked the same question of the Governor of Maine. His private secretary, N. S. Purinton, writes, Jan. 9:

"The statements of Bishop Potter are false. No one here is aware of such 'actual statistics' as the Bishop refers to."

The mayor of the city of Portland denies the statements of Bishop Potter with a strong emphasis, and the president of the State Board of Health of Vermont writes that he knows of no trustworthy statistics bearing on the relative sales in different States of proprietary medicines containing alcohol.

Now, it is certainly "up hard" to the Bishop to speak. When he made his speech

he either knew that such "actual statistics" existed, or he did not know it. If he knew it, he can easily say where they are; if he did not know it, then he was guilty of an awful libel against entire States as noble as any in the Union. A true Bishop is eye, conscience, lift to a community, a finger that points upward, a hand that leads, a chief seer. If the eye is that of a seer who sees straight and true, the whole body has light.

I. K. FUNK.

#### Southern Hospitality

THIS is to inform our highly-esteemed brother, Dr. J. H. Potts, of the *Michigan Christian Advocate*, that the two fraternal delegates from the Methodist Episcopal Church to our approaching General Conference—Dr. Huntingdon, of Nebraska, and Lieutenant-Governor Bates, of Massachusetts—will receive a most cordial greeting. A whole evening will be assigned them for delivering their addresses. Our Bishops will occupy the platform in a body. And no one will complain at the consumption of time. These distinguished gentlemen will also be offered such social courtesies as lie in the power of the Texas Methodists, and Dr. Huntingdon will be invited to occupy our best pulpits. In the South it is not considered polite to tell your guest that he talks too long.—*Christian Advocate* (Nashville).

Between the tired days, stretched behind,  
The tired days stretched before,  
Slips one dear day—since God is kind—  
That holds His peace in store.

Across the fretful thoughts of strife,  
The sordid thoughts of greed,  
Shines brightly one sweet day of life—  
His thought, who knows our need.

What breast could bear its heart of care,  
Its stress of anguish keen,  
Without the day of peace and prayer,  
The thought of God, between?

—Mrs. George Archibald.



Here is a bright boy in Crestline, Ohio. In writing of his work for THE SATURDAY EVENING POST he says:

*"When I saw your advertisement I knew that there was a good chance to earn some money, which I wanted. I sold my first ten copies easily and then started to work for new customers. My order has grown until I now sell more than sixty a week. I deliver all the copies on Friday, after school closes, and on Saturday. In addition to selling single copies I have earned about \$12.00 by taking yearly subscriptions."*

BOYS, we set you up in business. We want boys for Agents in every town to sell

#### The Saturday Evening Post (of Philadelphia)

A handsomely printed and illustrated magazine, published weekly at 5 cents the copy.

We will furnish you with ten copies the first week *free of charge*; you can then send us the wholesale price for as many as you find you can sell for the next week.

You can find many people who will be glad to patronize a bright boy, and will agree to buy of you every week if you deliver it regularly at house, store or office.

You can build up a regular trade in a short time; permanent customers who will buy every week. You can thus make money without interfering with your school duties, and be independent.

Send for Full Particulars. Remember that THE SATURDAY EVENING POST is 112 years old; the oldest paper in the United States, established in 1738 by Benjamin Franklin, and has the best writers of the world contributing to its columns. So popular that a hundred thousand new subscribers were added to its list the past year.

ADDRESS

The Curtis Publishing Company, Philadelphia

## THE CONFERENCES

## EAST MAINE CONFERENCE

## Bangor District

*Bangor, Grace Church.*—Special activity is noted in the Sunday-school. The library has been replenished, the primary department is increasing in efficiency, and a Home Department instituted. Three have been received into membership. Several deaths have cast their gloom over a portion of the church. The young people's work has been put on a better basis, and vigorous work is expected. The men's club holds fortnightly services, with a lecture by some able speaker. A Bible study class of great interest meets every Monday. The Woman's Missionary Societies, both Home and Foreign, are well sustained here, and special interest is shown in missions by the Epworth League.

*Newport.*—The new church is progressing well. The outside is practically finished. Pastor Ross finds abundant exercise for all his muscle, brain, and spirit, but is hopeful and cheerful. Full apportionments are in sight, and good courage prevails.

*Pittsfield.*—The Sunday evening Christmas concert was very successful, all who had parts doing themselves credit and pleasing the large audience. All departments of church work are well in hand.

*Old Town.*—The people of Old Town had the great kindness to remember the "elderage" with a barrel of flour and a bag of sugar. May those who gave be doubly blessed!

*Dover.*—One of the highly spiritual and helpful prayer-meetings was in session upon the arrival of the presiding elder. Excellent reports of good growth in all departments were presented. Miss Susie Greeley, the Junior superintendent and children's class-leader, gave a most cheering account of the blessed work of grace constantly going on among the children in her care. The Christmas tree and concert was an occasion of joy and blessing. The pastor and his family were bountifully remembered. The Epworth League is beginning the study of missions and missionary work.

*Greenville Junction.*—A snowstorm interfered with a large attendance at the quarterly service, but a blessed fellowship was had around the table of our Lord. The business was in excellent shape. Recently 3 have been received into full membership, and 2 baptized. Special services have been held, resulting in several requests for prayers. The primary department of the Sunday-school is especially deserving of mention. The pastor has a class of thirty or more children meeting on Saturday afternoon. The chief feature of the meeting is the study of the church catechism.

*Guilford.*—It seemed very much like home to stand again in the pulpit of this church. Many kind greetings and warm handshakes made a pleasant visit. Although there have been many removals, increasing congregations greet the pastor. George Martin, a senior in Boston University Theological School, was home for the Christmas vacation, and the people enjoyed a sermon from him.

*Sangerville.*—Rain interfered with the services, but the few who gathered enjoyed a very tender sacramental service together, and the League had an enjoyable meeting in the evening.

*Corinna.*—A steadily increasing congregation, a growing primary department in the Sunday-school, and good interest in the finances, are among the things that encourage Pastor Holstington in his work among this people. A deep, thorough work of grace would put this church to the very front of our village churches.

*Hartland and St. Albans.*—Watch-night services of blessing and profit were held at Hartland. The pastor is getting a strong hold on his people. The pastor received, among other presents, a purse of \$30. Already more than twice as much has been raised for benevolences than last year, and nothing short of full apportionments will satisfy pastor and people. There is a strong determination to reduce the church debt at least \$600.

*Dixmont.*—Pastor Remick and a faithful few are patiently toiling against some adverse conditions that make the work slow. The country is a problem which in its way is as difficult of solution as the city problem. Small congregations, a dwindling population, scant encouragement, and decreasing income test the stuff men are made of. Many faithful souls have wrought in these fields with heroic devotion. If their lives are "unrecorded and unsung" here, the record is above.

*Orono.*—Sunday, Jan. 5, I joined the church in full and 8 on probation. Sickness prevented several others taking a like step. The Sunday-school and Epworth League are both in a flourishing condition. The new parsonage is a delight to the eye and a comfort to the body. Pastor Dukeshire is held in the highest esteem.

*Watch-night Services* were held in a large number of the churches. Special meetings are being held by many of the pastors. BRIGGS.

## Rockland District

*Searsport.*—Rev. H. W. Norton writes: "Many of the older members of the East Maine Conference, recalling the kind hospitality of former years received in the home of Mr. and Mrs. D. G. Mitchell, of Searsport, will learn with sadness of the going out of this life of Mrs. Mitchell, who, after a long and oftentimes distressing illness, passed peacefully and triumphantly to her home beyond, Tuesday, Jan. 14. A suitable memoir of this good and faithful handmaiden of the Lord will appear in these columns soon. We bespeak the prayers of all old-time acquaintances for Mr. Mitchell, who in feebleness of health patiently awaits the summons, 'Child, come home!'"

## NEW HAMPSHIRE CONFERENCE

## Manchester District

*Keene.*—Grace Church commenced the year in a happy way when 12 persons stood at the chancel and were received by the pastor, Rev. J. M. Durrell, into the church—3 by letter, 5 into full connection, and 4 on probation. Union revival services are being held under Evangelist H. L. Gale.

*Ayer's Village.*—This church, Rev. E. S. Collier, pastor, had a glorious day, Jan. 5—2 being baptized, 1 received from probation, 1 on probation, and 1 by letter.

*Lebanon.*—At the Christmas sale and supper, Dec. 5, the ladies of this society cleared \$175. Rev. Edgar Blake baptized 1 person, Jan. 5. Large congregations and progress on all lines is the report from this church. Prof. Barker, of Boston University, spent the last Sabbath of 1901 in Lebanon, and preached in the Methodist church in the morning, and spoke at a union temperance meeting in the evening, held in the Congregational Church. The Week of Prayer was observed by all the churches in union services.

*Manchester, Trinity Church.*—The Sunday school has just placed one hundred new books in the library. This school has made a fine record the past year. Sunday, Jan. 5, joined the church by letter and 8 from probation. Rev. C. N. Tilton and family were well remembered at Christmas with a nice purse of money. Mrs. Tilton is at this writing in Elliot Hospital for treatment and is doing very nicely.

*Salem, Pleasant St.*—Rev. J. R. Dinsmore and family are appreciated by their people, judging from the presents of money and other useful things which came that way at Christmas. On Jan. 5, 2 were received into the church from probation. The pastor prepared and sent out among his people a beautiful "New Year's Greeting"—a picture of himself on the front page, and one of the church on the last page. During the last two weeks Mr. Dinsmore has been holding special revival services. He has been his own evangelist except for watch-night services, when Dr. Babcock, of West Derry, was present and assisted in the services.

C.

## Concord District

*Concord.*—Union watch-night services were held, First Church and Baker Memorial uniting in the latter church. Over a hundred remained to the close. The services were so interesting that hardly any one realized the flight of time from 8.30 to the midnight hour. During the Week of Prayer union services of all the churches were well attended. They were held in the First Baptist Chapel, which was crowded in every part. At the Friday evening service one man decided for Christ.

*Open Door Emergency.*—This is the name given to the new move of the Missionary Board to arouse the church to fresh zeal in missionary giving. Dr. E. M. Taylor, of the New England Conference, has been appointed to represent the work in New England. It is arranged that he shall meet the presiding elders and all missionary representatives of the N. H. Conference to discuss means and methods in a meeting at Concord, Feb. 5. There will be an afternoon and evening service. In the evening Dr. Taylor will give an address. It is desired that all the churches in the Conference be represented by delegates from the quarterly conference committees on missions and the missionary committees of the Epworth League—indeed, all missionary organizations in the church. Fuller notice will be sent out soon. Let us have a grand rally from every section of the Conference!

*Preachers' Meetings.*—The Concord District meeting will be held at Laconia, Feb. 3 and 4. We hope all the pastors south of Warren will try and be present at this meeting. The White Mountain meeting will be at Whitefield, Feb. 10 and 11. Every pastor from Warren north belongs here. Come, brethren, let us make this meeting a success by our presence! The committees are planning good programs in each case.

*Piermont.*—The young preacher, Rev. W. M. Emery, is evidently in favor with the people here. A few days before Christmas they pre-

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sented him a beautiful gasoline incandescent lamp of one hundred candle-power. At the Christmas entertainment they gave him \$26 in cash. A good Congregational brother gives him a horse, harness and sleigh to use as long as he needs it. With all this, there is a good religious interest, and the services are well attended.

**Bethlehem.** — Many of the people are away for the winter. Besides, they have had a small-pox scare. These things tend to give small congregations. At the Christmas gathering they had a supper, when nearly 200 partook of the good things. This was followed with a cantata, and the distribution of the presents from two beautiful trees. At the close of the regular service New Year's night, the people conducted the pastor and his wife into the church parlor, and "pounded" them with goods for the larder and a purse of money. They observed the Week of Prayer. Rev. Wm. Ramsden is pastor.

**Gilmanton.** — The supply is Adolphus Linfield, a student at the Seminary. His work gives excellent satisfaction. The Sunday-school has the best average for the year, and that in the winter. The claim is fully paid to Jan. 1. At our recent visit I was baptized and 2 received into full membership.

**Gilford.** — A heavy snowstorm struck us here. Only a small congregation could get out; not a woman appeared. We pushed through it in the afternoon to Gilmanton. This church will probably pay upward of \$75 more for pastoral support than they have been in the habit of doing. Only the most appreciative words are spoken in all quarters for the pastor and his wife, Rev. R. E. Thompson. Rev. S. P. Heath, a greatly beloved brother among us, is not so well as he has been. He manages to get out to the services much of the time, and is a most appreciative listener and helper. At Christmas time these people generously remembered the pastor and his wife with gifts.

**Milan.** — A most serious calamity has befallen Rev. A. W. Frye. A little time ago he was splitting wood, and cut the thumb of his left hand entirely off, so that the severed portion fell to the ground. With much courage he ran across the street to the physician. The doctor sent for the severed member, and put it on, with the hope that it would knit with the living flesh; but the attempt was entirely unsuccessful. In a short time it had decayed and become very offensive, and the hand was badly swollen. The poor man walked the floor night and day in agony. With much pluck he went out to make calls on his people. It is quite certain that he must undergo amputation of some portion of what remains in order to save his hand, or may be his life. It is very sad indeed, and we are sure all his brethren will extend heartfelt sympathy to him.

**East Copley.** — Two persons were converted here a few days ago, and another was seeking the Lord. All such news is certainly good.

the committee. He is everywhere greatly beloved for his work's sake. Distinguished preachers are engaged for the Sundays of July and August, up to the time of the meetings. A fuller report will be given after the meeting of the Association, which will be held at Cottage City, in May.

W.M. T. WORTH.

#### Norwich District

**Lyme.** — In November Presiding Elder Bartholomew visited this charge and held a four days' meeting, leaving the church in a most excellent condition. Since then the work has been going on silently and steadily under the leadership of the pastor, Rev. Wm. G. Smith. A fine Christmas concert was given to a large and appreciative audience. A bountiful Christmas tree was provided for, and each child of the Sunday-school received from three to five presents. New Year's Eve was observed with an "old-time Methodist watch-night meeting." All who came were spiritually uplifted, and stayed until the New Year was ushered in. Jan. 5, 4 were received on probation. The annual report of the Sunday-school shows a gradual increase in attendance and in collections, the missionary collection being twice as large as last year. All bills, both of church and Sunday-school, are paid. During the year \$60 has been raised for improving and painting church and parsonage.

**East Hartford.** — Sunday, Jan. 12, was a glad day to the members and friends of this young society. It marked the consummation of the patient, persistent labor and sacrifice of pastor and people in the dedication of their new chapel. The principal service was held in the afternoon, a large audience in attendance. The pastor, Rev. R. D. Dyson, had charge of the exercises, and the sermon was preached by the presiding elder, Dr. J. I. Bartholomew. Rev. Wm. Keith, a former pastor, Rev. F. H. Spear, of East Glastonbury, Rev. W. J. Smith, of Burnside, Rev. T. J. Everett, of South Manchester, and Rev. W. F. Taylor, of Hockanum, participated. Another service was held in the evening, at which an interesting historical statement was read by Mrs. F. L. Bidwell, and Dr. Bartholomew again preached to the great profit and pleasure of his hearers. The audience-room is 30 x 30 feet, with a class-room 15 x 17 feet, so arranged that both can be thrown into one, with full view of the preacher. It is heated with a furnace and lighted with electricity. The cost of the building was \$2,171.24, and the lot \$600. An indebtedness of about \$800 remains to be provided for. Much credit is due to the faithful and efficient pastor, and also to the people who have so heroically seconded his efforts.

**New London.** — At the last communion the pastor, Rev. W. S. McIntire, baptized 2 persons, received 4 into full church fellowship, and 5 by letter. All departments of the work are moving with encouraging interest. The fourth quarterly conference attested its appreciation of the pastor's services by extending a unanimous invitation for his return.

**Hockanum.** — Jan. 5, the pastor, Rev. W. F. Taylor, received 4 persons on probation. The services of the Week of Prayer were blessed to the deepening of the spiritual life of the church. The attendance upon the Sunday services is most encouraging. A cottage-meeting held weekly at a distance from the church is well sustained, and is reaching many. The pastor and his family were very generously remembered at Christmas in money and edibles to the amount of \$45.

**Personal.** — Rev. James Tregaskis, Conference evangelist, has recently rendered very successful aid to several pastors outside of this Conference — at Peekskill Hollow, N. Y., and Howard Ave., New Haven. Jan. 18, he began labor with the South St. Church, Brockton, Mass., Rev. H. B. Cady, pastor.

**Uncasville.** — The pastor, Rev. M. T. Braley, recently received two persons to full membership and 1 on probation. The class-meeting, which was given up some years ago, has been resurrected, and gives promise of continuance. The four days of revival services, held in October, under the labor of the pastor and Presiding Elder Bartholomew, were blessed to the quickening of the spiritual life of the church. About \$200 have been expended for repairs on the parsonage. The ladies have repainted the vestibule of the church, and the Sunday-school has added a number of new books to its library.

SCRIPTUM.

#### New Bedford District

**South Carver.** — An interesting and helpful watch-night service was held. The revival services during the early part of the year resulted in several conversions. A Christmas concert was given by the Sunday-school on Christmas evening, at the close of which the

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pastor received a present of an envelope containing \$18. On Saturday evening, Dec. 28, about forty of the church people and friends surprised the pastor, Rev. E. G. Babcock, and his family, with a donation party. The kitchen table was laden with good things, and a pleasant evening was passed socially.

*North Dighton.*—The farewell service will be held in the old church, Jan. 26. Rev. George H. Bates will preach the sermon. While the new church will be occupied Feb. 2, it is not intended to dedicate until after Conference. The old building has been sold to the Odd Fellows. The revival of business and the coming of new industries to this part of the town brighten the future of the church. Rev. H. H. Critchlow is the hard-working pastor. He is finishing his fourth year.

*Fall River Deaconess Home Work.*—The following from the report of Miss Eva C. Fields, superintendent, will be of interest: "The work and Home have been established in this city for over seven years, and there is now a force of seven deaconesses, two of whom are graduate nurses, four visiting deaconesses, and the superintendent of the Home. The record for one month alone shows 750 calls made; 250 papers, 45 bouquets of flowers, 63 garments, 5 baskets of food distributed; 41 children's meetings held with an attendance of 1,050 children; 9 times teaching an industrial school with 450 children in attendance; and 530 hours spent in nursing the sick. The trained nurses have been a great blessing to the work. The first work of the deaconess nurse is to care for those who could not, but for her voluntary service, have such care; but she goes also to the homes of those who are able to pay, thus rendering the double service of caring for the sick and bringing in support for the general work of the Home. The churches and friends of the Home have been and still are earnest in their support." L. S.

#### Providence District

*Providence, Washington Park Church.*—During the regular services recently several persons have asked prayers—five at last account. The pastor, Rev. H. A. Ridgway, received at last communion 2 on probation, 1 from probation, and 2 by letter.

*Pawtucket, Thomson Church.*—On January 7, this church, by the very encouraging reports, showed a year of great prosperity, and the quarterly conference gave the pastor a correspondingly hearty invitation to remain another year. It was unanimous, and shows that the church has appreciated the very faithful labors of Rev. William Kirkby. More than a thousand dollars has been raised and expended on the edifice, and all the finances are in a most healthful condition. The religious life of the church is also reviving, and there is a hopeful outlook. KARL.

#### Brockton and Vicinity

*Whitman.*—The New Year was ushered in with a watch-night service, which was well attended and full of interest. This was followed by the Week of Prayer. On Sunday, Jan. 5, the annual roll-call service was observed, and 6 persons were received on probation. The communion service followed, with the largest number of communicants during the present pastorate. The church is prospering along all lines. Pastor Brown has more than two thousand subscribers toward the liquidation of the church debt, with the balance in sight.

*East Bridgewater.*—Thursday evening, Jan. 2, the members of the church and congregation

met at the parsonage and gave the pastor and his family a severe "pounding." This good people brought with them almost everything in the line of groceries. An interesting program was presented and a social-time enjoyed. The Week of Prayer was observed, this church uniting with the Congregational Church in union meetings. There was a good attendance, and the services were deeply spiritual. Mr. Stoddard, the special agent for ZION'S HERALD, spent a few hours on this charge, and in company with the pastor called on thirteen families and obtained ten new subscribers. This will make 23 copies taken within the bounds of this charge.

*Holbrook.*—A very interesting and helpful watch-night service was held in this church. One very profitable part of the service was an old-fashioned love-feast in charge of Mr. Lewis Alden.

*North Easton.*—The excellent sermons of the pastor, Rev. P. M. Vinton, are enjoyed by appreciative audiences. At Christmas time the pastor was presented with a pocket-book lined with greenbacks. One has recently united with the church on probation, and on Sunday, Jan. 5, one infant was baptized and one person received by letter.

*Sloughton.*—The pastor, Rev. Jerome Greer, is seeing encouraging results of his labors. At the watch-night service one young person commenced the Christian life. On Sunday, Jan. 5, 5 united with the church on probation.

*Brockton, Central.*—The pastor of this church, Rev. J. S. Wadsworth, is meeting with grand success. The congregations are large, the Sunday-school continually increasing in attendance, and souls for whom Christ died are being brought from darkness to light. The watch-night service was a time long to be remembered. The pastor was assisted in the service by Revs. H. B. Cady and J. N. Patterson, the latter preaching a strong and spiritual sermon. On Sunday, Jan. 5, 5 were received on probation. The Week of Prayer was observed, with excellent results.

*Franklin Church.*—Rev. J. N. Patterson is laboring hard, with good results. On Sunday, Jan. 5, 4 were baptized, 4 received on probation, and 3 from probation. Mr. Stoddard recently visited this charge and secured 25 new subscribers for the HERALD.

*Campbell.*—The Week of Prayer commenced Monday evening, Jan. 6, with an old-fashioned love-feast, bread and water being used, after which Rev. J. Pearce, of East Bridgewater, preached a short sermon setting forth the advantages of God's service. The meetings are being continued. The pastor, Rev. H. B. Cady, is assisted by our Conference evangelist, Rev. James Tregaskis, whose labors are being owned of God in the salvation of souls.

*Bridgewater.*—The many friends of Rev. O. W. Scott will be glad to hear that he has almost fully recovered his health. Mrs. Scott recently supplied the pulpit here, and preached an excellent sermon on missions.

*Preachers' Meeting.*—Monday, Jan. 6, Rev. H. B. Cady read an inspiring and practical paper on "The Best Method of Conducting a Prayer-meeting." At the next meeting, Feb. 3, a paper will be read by Rev. P. M. Vinton, of North Easton. P.

#### VERMONT CONFERENCE

##### Montpelier District

*Williamsville.*—Our church at this place, which has recently been extensively repaired, narrowly escaped destruction by fire. The vestry was used for the social meeting on Thursday evening. The next noon the pastor had occasion to go to the building, and found the basement filled with smoke. Investigation showed that the floor under the furnace, although protected by a layer of sand and by bricks, had taken fire. The fire was soon put out. The damage was nominal.

The holidays have come and gone. Many of our pastors and their families were generously remembered. Several instances have been heard of, and doubtless many others not yet brought to this scribe's attention. The thoughtfulness of the people will come back to them in blessing many fold. You need not forthwith go and buy the pastor a coonskin coat, but if you

appreciate his work in behalf of the cause, let him know it. He will do better work.

W. M. N.

#### MAINE CONFERENCE

##### Portland District

*Preachers' Meeting.*—The January meeting was a success. There were twenty-three of the preachers present. Rev. Dr. Smith Baker, of Williston Congregational Church, gave an inspiring address on "The Joys of the Ministry." He took a very optimistic view of the ministerial life. There were no hearty amens when he spoke of the "financial joys." At the same time the Preachers' Wives' Association met. There were twelve present. Mrs. Luther Freeman was elected president; Mrs. C. W. Bradlee, vice-president; Mrs. E. O. Thayer, secretary and treasurer. Twenty-six from the two associations met for dinner at the Preble House.

*Gorham, School Street.*—The fourth quarterly conference unanimously and heartily requested the return of Rev. D. F. Faulkner for another year. The old debt has been paid in full. Over \$200 has been raised this year. Recently 4 persons have been received by letter and 2 from probation. The pastor has been invited to continue his services another year at South Windham, where he and his work are highly appreciated.

*South Berwick.*—Former pastors of South Berwick church will be pained to hear of the

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death of William Williams, familiarly known as "Billy" Williams. He was for years an overseer in one of the large mills here, with large numbers of white people under him. He was loved and respected by all classes of citizens, for all recognized under a black skin a white soul. Few men in the church or town will be so much missed. The pastors could always depend upon him as class-leader, steward, or in any other place to which he was appointed.

*Gorham, North Street.* — The interior of this church has been thoroughly renewed, largely through the efforts of the pastor, Rev. J. H. Bounds. The walls have been tastefully papered. The old choir gallery has been removed, and the choir given a place on the left side of the pulpit. A new carpet is laid, and the pews re-varnished. These with other minor improvements make it one of our most beautiful audience-rooms of the smaller churches. The re-opening exercises were held on Friday, Jan. 10. Rev. A. K. Bryant preached in the forenoon; Rev. W. S. Bovard in the afternoon; and the presiding elder lectured in the evening. There was special music by the choir, assisted by Mrs. Bounds and Mr. and Mrs. E. Moore, of Portland. Revs. C. F. Parsons, E. W. Kennison, and S. B. Sawyer assisted in the services.

*Sanford.* — This church has enjoyed a blessed revival. Ten Christians have found the experience of sanctification and thirty-five persons have been converted. There have been some wonderful manifestations of Divine power. Rev. A. E. Fitkin and wife, of Brooklyn, N. Y., have assisted the pastor. The Sunday-school is prospering under the energetic superintendence of Mr. Geo. Stansfield. The Hammond system of recording attendance is giving good satisfaction. New officers have been elected for the League, and aggressive work is planned in all departments. Eighteen have been received into the church on probation, and others will follow soon. There is a Home Department of forty, and a cradle-roll of twelve members. The pastor expects to cut a large slice from the debt before Conference.

*Alfred.* — The pastor, Rev. D. R. Ford, finds some encouragement in the formation of a Ladies' Aid Society, which he expects will arouse interest in the church among some who have not been regular attendants. He hopes to secure an organization among the men for work. This beautiful town needs some business enterprise to keep its citizens at home. As it is now, people are moving away, residences are vacant, and the churches becoming depleted. There must be a turn in the tide some day, for the place is located on a railroad and has a fine water-power. A costly public library of granite is being erected by a wealthy citizen. The town needs a revival of religion and of business to make it one of the most attractive places in this State.

*South Eliot.* — The old church would hardly be recognized now by former pastors and other friends. The dingy walls have been tastefully decorated with paper laid in panels. A hard-pine wainscoting gives finish to the walls. A new carpet, modern pews, an altar rail and inside blinds are among the more prominent improvements. The old gallery has been removed and the choir now sits behind a beautiful screen at the right of the pulpit. A large reflector in the centre of the room and a smaller

one over choir and pulpit light the church perfectly. Pastor and people have a right to feel proud of the audience-room. Great credit is due to the pastor, Rev. E. Gerry, who not only collected most of the money used, but gave over thirty days of his labor as a skilled carpenter, doing some of the most particular jobs. A very pleasant feature was the hearty co-operation of nearly all the members of the church. Outsiders contributed generously; the governor of the State, a former resident of the town, being among the givers. The entire cost, including labor donated, was over \$900. There is not only no debt, but a surplus for some improvements upon the exterior. On Tuesday, Jan. 14, the rededication exercises were held. Rev. B. C. Wentworth preached the dedicatory sermon in the afternoon, and the presiding elder spoke in the evening. Rev. E. W. Kennison, a former pastor, preached on Wednesday evening. There was special music at the afternoon service by the choir. With a practically new church and increasing congregations, the faithful pastor is looking for a revival that shall enlist many of the young people of the community and restore to this church its old-time spiritual influence.

E. O. T.

#### Augusta District

*Rumford Centre.* — It was our privilege to spend a Sabbath here recently with Rev. W. E. Purinton, the pastor, and it was an occasion that afforded us a great deal of comfort and inspiration. This brother has done a great work on this charge — a work that will stand when he has left it in the care of other hands. During the year he has seen 31 precious souls brought into the kingdom of Christ, and has added 19 to the church, with a large number on probation. Miss Nellie M. Thompson will begin revival work here with the pastor in a few weeks, and the prospect is good for a grand ingathering of people. This is the pastor's third year, and the people of the church are in such blessed sympathy and love with him and his family that they want him for the fourth year; so at the fourth quarterly conference they gave him a unanimous invitation, with an increase of salary. And well they might, for when Mr. Purinton came here two years ago last spring they were on the verge of despair as to their future, and he has made the wilderness to bud and blossom as the rose. The school-houses in all the region round about have been opened to him, the Gospel has been preached by him to the people in the farming districts, and all the homes of these neighborhoods have been blessed by his presence and prayers. In this and in other ways God has used him to the good of the people and the salvation of souls. He believes in full salvation, and lives and preaches it. His people are in full sympathy with him. He does what the Master did — goes about doing good. Current expenses are nearly paid to date, and benevolent objects are well looked after.

*Andover.* — This is one of the small but pleasant pastores, seventeen miles from Rumford Falls by stage or team. It is a delightful village surrounded by hills, twelve miles from Rangeley Lakes. Here Rev. G. B. Hannaford labored since Conference with good success nearly up to January, when poor health made it impossible for him to continue longer, and he went back to his cosy and comfortable home at the "Falls," much to the regret of Andover people. It has been a privilege and delight to him the past season to collect funds and put the church edifice in such repair and comfort as it has not been for many years before. Nearly \$400 has been added in improvements, and all is paid for, with \$100 in the bank. The church greatly appreciates what Mr. Hannaford has done, and if his health would permit he is the man of men who would be wanted next year to succeed himself. He has done faithful work in preaching the Gospel and visiting from house to house as his health would allow, and has been very successful in raising money and beautifying the church. All current expenses are paid, including the pastor's salary up to the time he was obliged to leave the charge, and the presiding elder in full. No man in the Conference is so well known in the Androscoggin Valley, and no minister of whatever name or denomination has married so many couples and buried so many people as Mr. Hannaford in this part of the country. He is a man who has a host of friends, and all sadly regret his forced absence from active service by reason of impaired health, and hope and pray that by rest and

## C R U E L

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"Finally, someone told me to take Dr. Greene's Nervura blood and nerve remedy, and said so much about the good it did women who suffered from female weakness that I decided to try it. I cannot say enough for this medicine. Dr. Greene's Nervura blood and nerve remedy is the best medicine on earth for nervousness and female weakness, and every woman who suffers from these troubles ought to get Dr. Greene to cure them. I took four bottles of Nervura and my pains are all gone. My periods are regular every month, without the slightest pain, my backache is all gone and there isn't the slightest discharge any more. The folks who see me now, who see how contented and happy and strong I am, think it is a miracle."

Get Dr. Greene's Nervura to-day for your trouble, and write to Dr. Greene for advice. Address 34 Temple Place, Boston, Mass.

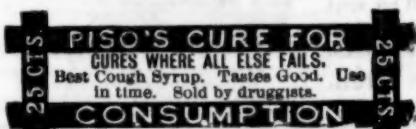
care, he may yet do more in the ministry for God and man.

*Industry and Stark.* — Rev. C. O. Perry is the pastor. At Stark he is holding special services, assisted by his wife's brother, Mr. Fred McNeill, from Prince Edward's Island. A glorious work is being done, and God is wonderfully blessing the labors of these two young men. Old feuds in the church of many years' standing have been settled; people are attending church who have not looked inside of an edifice for a score of years; several conversions, backsliders reclaimed, the church revived, and the whole town stirred as it has not been for many years — this is what the inhabitants say. Mr. Perry is young in years and in ministerial experience, but is tremendously in earnest for the salvation of the people, and to this end he labors. He has visited nearly every family in the town, and perhaps this is the secret of his success. He and his wife are greatly loved by the people, and his return for another year is much desired.

*New Sharon and Mercer.* — Rev. C. W. Dane, the pastor, has labored under a great disadvantage part of the year by reason of ill health. He is much improved, but the rigorous winter is hard for him, his charge requiring a good deal of travel by team, hence exposure and hard work. He hopes by spring, with a reasonable amount of care and prudence in the use of his physical strength, to be in good health and vigor for some other field of labor where less work will be required. He is credited with being a good preacher and pastor and doing faithful work. We trust the Lord will open the way to health and greater usefulness in the field

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I have spent nearly 50 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, **FREE** and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Address, PROFESSOR J. A. Lawrence, 114 West 32d St., New York.



of endeavor, and that he may yet live to see and enjoy these things for which we pray.

C. A. S.

### NEW ENGLAND CONFERENCE

*Boston Preachers' Meeting.* — On Monday, Rev. G. A. Phinney delivered a scholarly, forceful and very pertinent address upon "The Experience of a Layman's Son," magnifying especially the grand qualities which the ministers manifested who impressed him most in his youth. Rev. J. W. Higgins delivered a very tender and impressive address, out of his own experience, upon "The Experience of an Outsider's Son," bringing the tears to the eyes of the ministers as he told the touching story of his father's conversion. Jan. 27, Prof. H. C. Sheldon will address the Meeting on "Changes in Methodist Theology in the Last Century."

#### Boston District

*Highlands, Mt. Bowdoin.* — On Wednesday, Jan. 15, the Ladies' Aid Society of this church gave their annual banquet. E. W. Jordan was the toastmaster. Drs. W. T. Perrin and E. M. Taylor were among the invited guests, and they were the chief speakers of the evening. A look backward was taken to the place of the last banquet, the incommodeous lower hall of Norfolk Hall, as compared with the spacious vestries in which this one was assembled. The day of small things, financially and numerically, was contrasted with the present large congregations and better financial conditions, much of which is due to the spiritual, social, and financial help of the noble women of the church and congregation. The pastor, Rev. W. H. Meredith, stated that in the past twenty-one months he had received into full membership 98 persons, beside 15 others still on probation. Presiding Elder Perrin spoke especially of "Rally Sunday," when \$10,027 was pledged, and the altar was crowded with seekers of spiritual blessings. Dr. Taylor spoke of the ceaseless toils and almost unendurable care of a faithful pastor in his work for God and the souls of men. He also spoke of the great wickedness of church members who did not loyally sustain a pastor and share the burdens of aggressive church work. He said that, having just left the pastorate, he could well talk on these lines. Music and general sociability were enjoyed until a late hour. All voted the banquet a great success. During the Week of Prayer a four nights' meeting was held. Tuesday was Epworth League night; Wednesday, official board night; Thursday, Sunday-school night; and Friday, Ladies' Aid night. The meeting each evening was led by officials of these departments of church work, special prayer being offered for each society. The Epworth League of this church is taking on new life under its new president, Robert A. Scott, and his cabinet.

*West Roxbury.* — Last Sabbath morning the writer attended service in this growing church. An intelligent congregation almost filled the chapel. An exceptionally fine chorus choir led the singing. The pastor, Rev. J. Frank Chase, preached a clear and strong sermon on the nature of the sacrament of the Lord's Supper. Three were received into the church on probation and one by letter. A larger number partook of the communion than at any previous time in the history of the church. A new church edifice is among the possibilities in the near future. A few large subscriptions already received aggregate over \$8,000. The outlook for this church will justify all loyal Methodists in helping forward this enterprise.

*Webster.* — Continuous meetings for the two weeks closing and beginning the year resulted in the decided quickening of the church and the beginning of the Christian life by many of the young people of the Sunday-school. This was especially promoted by the Decision Day very successfully observed on the first Sunday in the month. The watch-night meeting was very largely attended, between sixty and seventy remaining till 12 o'clock. A Boys' Club has been started, to aid those who have accepted Christ. The Gospel Band (Messrs. Walker, Buzzard, White, Smith, Olmstead) from the School of Theology did good service on the second Sunday in January, and two Salvation Army lads, as well as Rev. C. H. Hanaford, of Southbridge, helped a little previously. There have been no deaths in the church or congregation this Conference year, and almost no illness.

#### Cambridge District

*Auburndale.* — A "Cremation Sociable" was held in the church on the evening of Jan. 15, the leading feature of the occasion being the burning of the mortgage note of \$8,000, which has burdened the church for many years. The pastor, Rev. W. T. Worth, officiated at the "cremation," being assisted by the president of the Ladies' Aid Society and the president and treasurer of the board of trustees. As the last flickering flame died out, the congregation sang the doxology. Rev. Dr. T. Corwin Watkins then arose in the congregation, and, after speaking of the beautiful and quiet way in which this result had been reached, moved a vote of thanks to the pastor, which was given by a rising vote, followed by enthusiastic applause. A vote of thanks was also given to Dr. C. C. Bragdon, who gave one-third of the amount, and to Mr. G. R. Eager and family, who, when the money for the debt had all been raised, beautified the church and rebuilt the organ at an expense of \$700. Addresses of congratulation were made by Bishop Mallalieu, Presiding Elder Mansfield, Rev. A. A. Wright, D. D., Rev. T. W. Bishop, and the pastors of the Congregational and Episcopal churches. The audience then adjourned to the church parlors, where a delightful collation, prepared by the Ladies' Aid Society, was served by the young ladies of the Epworth League. The young men of the League, having extemporized a "college yell" for the pastor, got together in one corner of the room and gave it with a hearty good-will just as the people were coming in from the auditorium. This church is having undisturbed prosperity along all lines. The pastor's sermons and prayer-meeting "talks" are

strong and helpful, and new and valuable members are steadily being added to the church.

#### Lynn District

*East Boston Bethel.* — Since the first of January, 10 have been received into full membership, 6 have been baptized, and 14 have joined on probation. Commencing with the Week of Prayer, the pastor, Dr. L. B. Bates, has held Gospel services every evening. Already more than fifty have commenced the Christian life. Dr. Bates will continue to conduct these services every evening. There are many signs of a great awakening throughout the parish. The Sunday-school especially shows signs of growth. On Oct. 1 a Bible class for young men was started by Hon. George Carter. It now has a membership of 107. A class for young women, with a membership of 60, also adds much to the interest of the school. Many of the attendants of both these classes have not been near a Sunday-school for years.

W.

#### Worcester and Vicinity

*Trinity.* — The local press announces that a unanimous call has been extended by Trinity Church to Rev. Dr. J. M. Taber, of Chattanooga, Tenn., to follow Dr. King as pastor of Trinity. It is understood that Dr. Taber has accepted the call, subject to the will of the appointing power.

*Laurel St.* — The midwinter meeting of the Methodist Social Union was held with Laurel St. Church. After a banquet in the vestry served by the ladies of the church, the company adjourned to the auditorium for the formal program, which consisted of a vocal solo by Miss Elizabeth Boutwell, prayer by Rev. L. J. Birney,

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a business session, another solo by Miss Grace May Fulton, and a splendid address by President E. P. Raymond, of Wesleyan University, on "The Holy Spirit and the Human Will." The annual election of officers resulted as follows: President, Charles E. Squire; secretary and treasurer, Mrs. C. E. Squire. A committee was appointed to report on some revision of the affairs of the association to see if it is possible to make the Social Union more of a power in the work. About one hundred people were present during the evening.

**Preachers' Meeting.**—The December meeting of the preachers of Worcester and vicinity met with Laurel St. Church, with the following program: "The Scientific Study of the Bible," Rev. Walter Healy; "The Study of Greek, as illustrated by Philemon," Rev. Marcus D. Buell, D. D.; "The Palace Wonderful," Rev. W. G. Richardson. Dinner was served by the ladies of the church.

H. H. P.

**Springfield District**

**Special.**—Probably never before has ZION'S HERALD had an *entree* to so many homes in the Springfield District as during the last six months. The influence of this wide-awake, fearless, and thoroughly evangelical Methodist weekly has been felt in many charges, diffusing broader information concerning Methodism, awakening deeper interest in her great enterprises and activities at home and abroad, inspiring to revival effort, and, not least among its benefits, making contagious the spirit of the broad fraternity for which it stands. Sons and daughters have become subscribers to the sheet which was an inspiration and comfort to their departed parents, and have found it "exceeding precious." Epworthians who feel that the *Epworth Herald* does not give sufficient intelligence of New England Methodism, or who are graduating from that sheet, ought to hand their names to their pastor at once as subscribers to ZION'S HERALD. It is axiomatic that every official member should read the paper regularly. Indeed, it should be in every Methodist family. It is hoped that all who have become subscribers during the past year will renew their subscriptions promptly, and do what they can toward increasing the circulation of the oldest and best religious weekly in America.

**Springfield Preachers' Meeting.**—Jan. 13, Rev. W. A. Wood, of Chicopee, read a discriminating and carefully-prepared paper on "The Problem in the Acts."

F. M. E.

Happiness is the proper goal of human effort and health is indispensable to it — take Hood's Sarsaparilla.

**CHURCH REGISTER****HERALD CALENDAR**

Norwich Dist. Min. Asso. at Trinity Church, Norwich, Feb. 10-11  
Providence Dist. Pr. Mtg. at Brockton, Central Church, Feb. 17-18  
New Bedford Dist. Min. Asso. at Allen St., New Bedford, Feb. 24-25

Conference	Place	Time	Bishop
N. E. Southern, Rockville, Conn.	Apr. 2,	Merrill	
New York,	" 2,	Fowler	
New York East, Torrington, Conn.	" 2,	Cranston	
New England, First Ch., Boston	" 9,	Walden	
Vermont, St. Albans, Vt.	" 9,	Goodsell	
Troy, Saratoga, N. Y.	" 10,	FitzGerald	
Eastern Swedish, Worcester, Mass.	" 11,	Cranston	
Maine, Berwick, Me.	" 16,	Goodsell	
New Hampshire, Haverhill, Mass.	" 16,	Cranston	
East Maine, Caribou, Me.	" 23,	Walden	

**NANKIN UNIVERSITY TRUSTEES.**—The adjourned annual meeting of this corporation will be held at Room 4, 36 Bromfield St., on Monday, Jan. 27, at 9.30

a. m. The trustees are: Bishop Mallalieu, president; C. R. Magee, treasurer; Dillon Bronson, secretary; Revs. Parkhurst, Ela, Mudge, Baldwin and Helms, and A. R. Whittier, A. R. Weed, G. M. Weed, and Pliny Nickerson. Prof. W. F. Wilson, of the University, will be present and address the meeting.

**Marriages**

**HOPKINS - HASKELL** — In Hallowell, Me., Jan. 13, by Rev. W. Canham, Herbert W. Hopkins, of Manchester, Me., and Josephine L. Haskell, of China, Me.

**CARR - BUNKER** — In Searsport, Me., Jan. 4, by Rev. H. W. Norton, Amos H. Carr and Mrs. Susan Bunker, both of Searsport.

**GRAY - CLOSSON** — In Searsport, Jan. 11, by Rev. H. W. Norton, Irvin W. Gray, of Brooksville, Me., and Charlotte R. Closson, of Searsport.

**FERNALD - CUMMINGS** — In South Eliot, Me., Jan. 15, by Rev. E. Gerry, Frank W. Fernald and Nellie B. Cummings, both of South Eliot.

**PRICE - HALL** — In Southbridge, Jan. 10, by Rev. C. H. Hanaford, David E. Price, of West Woodstock, Conn., and Minnie A. Hall, of Charlton, Mass.

**BERRY - MITCHELL** — At the Methodist Episcopal parsonage in Livermore, Me., Jan. 15, by Rev. F. H. Hall, Adoniram J. Berry and Leora A. Mitchell, both of Hartford, Me.

**LOCKE - LOCKE** — At Concord, N. H., Jan. 16, by Rev. N. T. Whitaker, D. D., Abram D. Locke and A. Augusta Locke.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

**Christmas Among the Italians**

The Christmas of 1901 will long be remembered by the Italians of the Merrimac St. Mission. Never have they been so bountifully blessed. The festivities began on Dec. 26, when 40 little girls of the sewing school, through the influence of Mrs. Olive Gilman, were entertained by members of Trinity Church, Charlestown. Each girl was given a new dress, with toys, candy, fruit, ice cream and cake. A happy crowd it was that trudged back to Boston, their arms loaded with Christmas gifts and hearts light with Christmas cheer. On Friday afternoon, Dec. 27, all the members of the Sunday-school gathered in Faneuil Hall. About 250 children were remembered. Miss Louise Haskell's School for Girls supplied the gifts.

On Friday evening Faneuil Hall was again filled, and a true Italian festival made a fitting climax to the Christmas festivities. The hall, ablaze with electric lights, was filled with Italian children — Protestant and Catholic as well. On the right of the hall were seated about 400 boys and on the left 300 girls. Parents and friends occupied the centre, together with the members of the Italian Club, "Circolo Italiano Dante Alighieri," under whose auspices the festival was given. On the platform were fifty children in gay Italian costumes who provided the program of music, vocal and instrumental, recitations, and a little comedy. Three large Christmas trees shone with red, white and green electric lights, and sparkled with tinsel and colored globes. Just before the entertainment began Mrs. Julia Ward Howe, honorary president of the club, entered the hall, and amid the clapping of 400 pairs of boys' hands and cheers from as many pairs of strong lungs, was escorted to the platform by Count Solon di Campbell, acting president of the Circolo, where she made a short address in Italian. The program was given with all the enthusiasm of which Italian children are capable, and showed plainly the careful training which had been given. The last number consisted of the national hymns, "America" and the hymn of Garibaldi, a verse of each alternately. The enthusiasm waxed higher and higher until at the last verse, "Our Father's God to Thee," the children on the platform waved together their American and Italian flags, and the children on the floor rose in a body and joined the song until the rafters of old Faneuil Hall shook and trembled with the shout. The "Christmas" was then distributed, for there was a bag for each child and a surplus for any who might have been left out. In each bag was something to wear, something to play with, and something to eat. Warm trousers, caps, mittens or stockings for the boys, and dresses, woolen shirt-waists, skiris, stockings or shoes for the girls, together with engines or dolls as the case might demand, and plenty of candy for all. It was indeed a Christmas never to be forgotten, and the children showed their appre-

ciation. Although the special police were on duty at the Hall, they had but to enjoy the program, for their services were not required. The order was perfect.

Rev. and Mrs. Gaetano Conte, who had in their care the management of the Christmas festivities, wish to express their gratitude to all who assisted in making the undertaking a success — to the members of Trinity Church, to Miss Haskell's School, to the Circolo Italiano, and to the many friends far and near who sent individual contributions or who helped in other ways to make Little Italy a happy colony.

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## OBITUARIES

Love dares to question,  
But not rebel,  
All that Thou doest  
O Lord, is well,  
Though how it be so,  
We cannot tell.

Love knows Thee, Father,  
Thy power above  
All that is mortal  
Thy children prove,  
And rest in the stronghold  
Of Thy great love.

Speak through the silence  
Of this dark hour,  
Take from our sorrow  
Its hurtful power,  
And Thy calm comfort  
Give us for dower.

What is the meaning?  
For that we wait;  
Of all the mystery  
Death is the gate;  
We shall know, and bless Thee,  
And not too late.

Bearer of sorrows,  
To Thee we cry;  
Thou didst die for us,  
And when we die  
This is our comfort,  
That Thou art nigh.

Now we thank Thee  
For sweet release,  
The touch of Thine angel  
Makes pain to cease,  
And the life eternal  
Is perfect peace.

— Marianne Farningham.

**Sanderson.** — Albert Sanderson was born in Lunenburg, Mass., Nov. 15, 1837, and died in Gill, Mass., Aug. 19, 1901.

He was converted in early life and joined the Methodist Episcopal Church in his native town, Rev. John Goodwin, pastor. Born of parents who had a fondness for knowledge, his mother being a teacher in her young days, he early in life developed a desire for learning, and, as opportunity offered, in the schools of the place he improved every privilege to cultivate his mind. Of steady habits and ambitions, he soon earned enough to enable him to attend the academy in the town of Pembroke, N. H., where he fitted himself to teach. From here he went to one of the suburban towns of Philadelphia, and for a season taught in one of the public schools. Later on he turned his attention to farming. He made his home in Athol, having taken for a helpmate Miss Hattie E. Cook, of Lunenburg, who became to him in all subsequent life one of the best of wives. From Athol he went to Gardner, where for several years he was overseer of the poor, trusted and loved for his faithfulness and kindness. Here he became interested in forming what is now the Methodist church in that town, being one of the first to subscribe for the building of the edifice. He was a member of the official board, and at one time superintendent of the Sunday-school. In after years he moved to Gill, and spent the remainder of his life in a lovely home upon the banks of the Connecticut River. Here he became the prosperous and happy farmer, the useful and honored citizen. For seven years he was a member of the school committee. Here, as in every other place, he was the friend and helper of the church — steward, trustee, and for several years Sunday-school superintendent.

Mr. Sanderson had a warm and loving heart, and was ever ready to assist the pastors in all their work. When the Epworth League was formed, he enlisted in its service and was greatly delighted to be in the company of the young people.

The end came to him suddenly, but the summons found him ready. In the midst of his usefulness, and when planning and preparing as never before to live and be useful, "he was not, for God took him." A good man and faithful, he was well prepared to stay or go, to live or die. Conscious to the last, he died fully trusting in his divine Lord and Master. Lovingly reconciled to His will, he departed "to be with Christ which is far better." A faithful

and devoted wife survives him, also his youngest daughter and her husband. The elder daughter, Nettie, wife of Mr. Martin, of Montague City, died, Jan. 2, 1902, a pattern of piety and Christian devotion.

The funeral of Mr. Sanderson was attended at the Methodist Church in Lunenburg, Aug. 21, 1901, his brothers, Revs. Alonzo and George Sanderson, of the New England Conference, officiating, assisted by Rev. C. H. Dalrymple, the pastor. The burial was in the resting-place of his ancestors in the old home.

identifying herself with the Franklin Methodist Episcopal Church, she soon became one of its pillars. With a bright, sunny disposition, spotless character, and readiness for every good word and work, her very presence was a benediction. The last place to which she went before being stricken with paralysis was to the Sunday morning service. Only four weeks of sickness was hers, when, at the age of 68 years and 6 months, God took her.

Her two children, Mrs. H. D. Adams and Mr. C. E. Moody, have a rich heritage in the precious memories of an ideal Christian and a faithful, loving mother.

The body was taken to Belfast, Maine, to rest beside that of her husband. Though she has gone to the summer-land of God's eternal day, the testimony of her life and words to the power and reality of Christianity will continue an

**White.** — George M. White died at Randolph, Me., Oct. 19, 1901, in the 60th year of his age. He was born in Pittston (now Randolph), May 10, 1842.

Mr. White lived all his life in the village where he was born. He was married, in 1867, to Miss Etta Caston, with whom he lived most happily for thirty-four years, or until his death, in a comfortable home on Pleasant St. One son, Ralph, was born to them, who now lives with his mother in the home now made so sorrowful by his absence.

Mr. White was converted through the labors of Rev. G. G. Winslow, but did not unite with the church until some years afterward, during the pastorate of Rev. M. F. Bridgman. From his conversion until his death he was a consistent, helpful Christian, much beloved by all who knew him and greatly missed now by the church he loved and served.

He had been in poor health for some years, but, except for a few weeks, was able to be about, and was always found in his pew at church services. He was known as the preacher's friend, and every minister on this charge found him a friend indeed. For some weeks he had been more poorly than usual, and while the end was not wholly unexpected, yet when it came the entire village was in mourning, so deeply was he respected by all.

The funeral was held at his home, Tuesday, Oct. 22, and was largely attended by his friends and neighbors. Many remarked that a good citizen, a true man and Christian had gone, and the town and church were the poorer for his death.

Besides the widow, who so tenderly cared for him during the years of his feebleness, he leaves one son, Ralph, a brother, and two sisters — Joseph White, of Randolph, Mrs. Ware, of Windsor, Me., and Mrs. Ware, of Allston, Mass.

A. E. RUSSELL.

**Mears.** — Frank LeRoy Mears, son of Rev. James F. and Sarah B. Mears, was born in Newburyport, Mass., April 25, 1873, and died in Lee, Mass., Nov. 18, 1901.

He was converted and joined the Methodist Episcopal Church when ten years of age. He spent three years in Wesleyan Academy, Wilbraham. He then entered Boston Dental College, from which he was graduated in 1896. After this he followed his chosen profession at Gloucester, Mass., Rutland, Vt., and Lee, Mass. April 29, 1897, he was married to Miss Sadie P. Barrett, of Northfield, who, with two sons, three years and one year old, survives him.

All through his boyhood days he lived an exemplary Christian life. When he merged into manhood his religious character was developed after the inspired model in the first Psalm, both from the negative and positive standpoints. He carried his religion with him into daily life. He was always loyal to his church. When at home he was an invaluable help to his father in his ministerial work in Sunday-school and Epworth League service. For his mother he had the strongest filial love. He was constantly planning to relieve her from the burdens of household duties. The same thoughtfulness was shown to the sister. In his home life, before and after marriage, he lived not for himself, but for others. In his whole life he adorned the doctrine of Christ. A transparent lustre of true Christian worth was ever apparent. Thoroughly unpretentious, his life was, as the path of the just, shining more and more until the curtain fell. The testimony of his pastor was, that on religious lines he was one of the most intelligent and conscientious young men he ever knew.

CANDLIN.

**Moody.** — At 2 o'clock on Monday morning, Jan. 6, 1902, Mrs. Mary E. Moody was summoned to answer to the roll-call on the other side of the river.

Coming to Franklin, Mass., about nine years ago, she brought her church-letter with her, and

## Does Not Disappoint

## The New Discovery for Catarrh Seems to Possess Remarkable Merit

A new catarrh cure has recently appeared which so far as tested has been remarkably successful in curing all forms of catarrh, whether in the head, throat, bronchial tubes, or in



stomach and liver. The medy is in tablet form, pleasant and convenient to take and no special secrecy is maintained as to what it contains, the tablet being a scientific preparation of Blood root, Red gum and similar valuable and harmless antiseptics.

The safe and effective catarrh cure may be found at any drug store under the name of Stuart's Catarrh Tablets.

Whether the catarrh is located in the nose, throat, bronchial tubes or stomach, the tablets seem to act with equal success, removing the stuffy feeling in head and nose, clearing the mucous membrane of throat and trachea from catarrhal secretions, which cause the tickling, coughing, hawking and gagging so annoying to every catarrh sufferer.

Nasal catarrh generally leads to ulceration, in some cases to such an extent as to destroy the nose entirely and in many old cases of catarrh the bones of the head become diseased. Nasal catarrh gradually extends to the throat and bronchial tubes and very often to the stomach, causing that very obstinate trouble, catarrh of the stomach.

Catarrh is a systemic poison, inherent in the blood, and local washes, douches, salves, inhalers and sprays can have no effect on the real cause of the disease. An internal remedy which acts upon the blood is the only rational treatment and Stuart's Catarrh Tablets is the safest of all internal remedies, as well as the most convenient and satisfactory from a medical standpoint.

Dr. Eaton recently stated that he had successfully used Stuart's Catarrh Tablets in old chronic cases, even where ulceration had extended so far as to destroy the septum of the nose. He says, "I am pleasantly surprised almost every day by the excellent results from Stuart's Catarrh Tablets. It is remarkable how effectively they remove the excessive secretion and bring about a healthy condition of the mucous membranes of the nose, throat and stomach."

All druggists sell complete treatment of the Tablets at 50 cents and a little book giving the symptoms and causes of the various forms of catarrh, will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.



abiding influence in many lives. Of her the words are surely true: "Only remembered by the good she has done." — S. A. COOK.

**Greenleaf.** — Mrs. Jennie Greenleaf was born in Wiscasset, Me., Jan. 11, 1850, and died at Wiscasset, Dec. 26, 1901.

She was the daughter of Orin and Emma Potelle. June 28, 1881, she was united in marriage with Mr. J. H. Greenleaf, of Wiscasset. For several years they resided in Brockton, Mass., after which they returned to their former home. For twenty years or more she has been an active member of the Methodist Church. She was an interested worker; the very last work which she did was for the benefit of the church. Her cheerful presence and helpful suggestions will be greatly missed by her co-workers. A good woman is gone — is the testimony of all.

During the last three years of her life Mrs. Greenleaf suffered much from a complication of diseases, being obliged to undergo two critical operations at the hospital. It was apparent to her friends when she returned from the last that her stay on earth was short. Gradually she failed, and in a few weeks took her departure for that world where no pain or death shall come. Through all her sickness she was remarkably patient; never complaining, thoughtful of others to the last. She desired to live for the sake of the dear ones, but when the end drew near she did not murmur, but like a true child of God said, "Thy will, not mine, be done." Her last moments were peaceful, seemingly devoid of great physical pain. Calmly she closed her eyes to the scenes of earth, saying, "I shall wake in heaven."

The funeral services were from her home, conducted by her pastor. The numbers present, with the beautiful wreaths of flowers which covered the casket, told the story of loving esteem. A mother, brother, husband, and little daughter remain to miss her loving presence. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

G. H. HAMILTON.

**Wormwood.** — Augustus F. Wormwood was born in the vicinage of Kennebunk, Me., June 8, 1820, and died in Kennebunk, Dec. 2, 1901, after a sudden and brief illness.

Mr. Wormwood was for many years a loved and respected member of the Methodist Episcopal Church at Kennebunk. In 1862 he experienced a change of heart, and joined the church during the ministry of Rev. J. M. Caldwell. He became an earnest and enterprising worker in the various activities of the church; for a long period he was a steward and trustee, and later filled successfully the position of treasurer of the society. For several years, also, he served with great acceptance as superintendent of the Sunday-school.

During his last years he was compelled by increasing infirmities to relinquish the duties he loved so well. Chronic heart trouble caused him almost constant suffering. Before his disease had broken down his vital powers, he delighted to drive his pastor, Rev. W. P. Lord, to preaching services at an out-appointment, and, being gifted in song, gave material assistance to the preacher in his work. He would jocosely refer to his pastor and himself as "Moody and Sankey." Cheerful and happy, with the interests of the kingdom at heart, he gave himself, his time and money, to the service of his Master. He was always propounding questions touching the spiritual life and the Bible to his pastor. He rarely received a visit from his pastor but he would suggest a word of prayer — as though afraid he would lose what was to him a sacred and divine privilege. To him, to a large extent, must be given the honor of revolutionizing the finances of the church of which he was a member, instituting the weekly offering, which later made possible the new parsonage built a few years ago. His departure leaves a great void. As the sturdy oak whose noble presence has made sacred a spot to those who have lived in its shadow, when it falls by the

woodman's axe mars forever the perspective and landscape, so the life departed seems to take away an essential part of the community and church.

Mr. Wormwood passed peacefully away, in the presence of the members of his family. A few moments after his release from the body, his pastor gave thanks to God that He had taken His servant to Himself. The remains were laid to rest in Mount Hope Cemetery, in sure and certain hope of a glorious resurrection. He rests in peace and his works do follow him. He leaves, to mourn their loss, Mary Ann Wormwood, his lifelong companion, two daughters and two sons — Mrs. C. H. Lucas, Mrs. Charles Taylor, of Wells, Me., Fred Wormwood (unlocated), and Raymond C. Wormwood, of Kennebunk. "But they sorrow not as those who are without hope," and are comforted by the consolations of the Gospel. — G. F. M.

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### Tributes to Dr. Geo. M. Steele

[Continued from Page 117]

Conference and of precious memory, were his classmates and intimates. This trio of congenial spirits were knit together by a lifelong friendship, which was mutually ennobling. Under these academic inspirations Dr. Steele laid the foundation for the future career which ranked him with the foremost men of his ch'ch.

The moral quality which impressed me as most characteristic of the man was his genuineness. He hated shams, and knew and honored the manly man of whatever station or race. It was this genuineness of soul which flowered out into the bright heroisms of his last years of fiery suffering.

"This is the Happy Warrior; this is he  
That every man in arms should wish to be."

Cambridge, Mass.

### Rev. Frank C. Haddock, D. D.

The figure, the character, the ways of our president are as clean-cut in my memory today as they were on my vision twenty-five years ago. To me he has always been a very exalted man. I loved him at Lawrence, and the feeling has never waned. When his severity touched me it was hearted in evident kindness. He awakened me for life. We two, the president and the boy, talked matters over as though a youth might vie with a seer. He was always accessible. I offered myself as a student to a great scholar, and he dismissed the application brutally. My president always listened. His Christian character has been an anchor for its genuineness and sanity as against various religious aberrations. No man before him or after him surpassed him as the master friend of Lawrence University. During later years we seldom met, but the seldom-meeting was always a joy. At Middlebury it was our delight to see his face — mellowed, shrined, a benediction. That is a dear memory to two of his old students — the writer and "Mary" — whose lives he enriched with inspiration and kindness.

Lynn, Mass.

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### Spoke Out Grandly

All honor to Rev. E. Winchester Donald, D. D., rector of Trinity Church, this city, that, being large enough to apprehend and know the truth, he is brave enough to speak it out. That he will no longer help to perpetuate a figment of the Protestant Episcopal Church, appears in the following striking declaration, which he made in his own church on Sunday: "It is idle nowadays to dwell on titular rights; wisdom to judge churches, their ministers and sacraments by their fruits. Now and then, one hears the antiquated assertion that only ministers who have received Episcopal ordination are competent to administer the Lord's Supper. The answer is that millions of souls have been refreshed and strengthened by that holy feast, ministered to them by men on whose heads no bishop ever laid his hands. Long ago the Lord's Supper would have ceased to be celebrated in any church if it had no power to convey real grace to them that receive it. It is its experienced, verified, divine help which perpetuates it through the ages, not external authority or peculiar methods of administration." He spoke upon the missionary work of the Protestant Episcopal Church in the Philippines, and the above paragraph is taken from a nearly two-column report which appears in the Boston *Herald* of Monday.

### Religious Statistics

Dr. H. K. Carroll, who was in charge of the religious statistics in the United States census of 1890, and has since then annually made up figures on the growth of the churches, has just completed the statistics for 1901. He finds the total church communicant membership, in the United States alone, and exclusive of members on foreign mission fields, to be 28,000,687, out of a population that must, if population growth has been the same this year as during the decade from 1890, be about 77,000,000. This is for actual membership, and does not include adherents and members of congregations. The increase, according to Dr. Carroll, was 730,027 last year, or 2.67 per cent. This is an increase slightly greater than the annual increase of population from 1890 to 1900. The latter rate of increase was 2.18 per cent. Thus, if Dr. Carroll be correct, the churches of the United States are growing slightly faster in membership than is the population.

Dr. Carroll points out that Roman Catholic rectors do not revise their statistics of population every year, so that the increase given for that church represents, in a large proportion

of the dioceses, the growth for several years, where in the case of Protestant bodies the growth given represents that for last year only. He concludes that the Catholic figures are too large.

Dr. Carroll furnishes this table, showing the order of denominational rank in 1890 and in 1901, with number of communicant members in the respective years:

Religious Body	R'nk 1901	Communi-cants	R'nk 1890	Communi-cants
Roman Catholic	1	9,158,741	1	6,281,417
Methodist Episcopal	2	2,762,291	2	2,240,354
Regular Baptist South	3	1,664,108	4	1,280,000
Regular Baptist Colored	4	1,610,801	3	1,348,989
Methodist Episcopal South	5	1,477,180	5	1,209,976
Disciples of Christ	6	1,179,541	8	641,051
Regular Baptist North	7	1,005,613	6	800,450
Presbyterian North	8	999,815	7	788,224
Protestant Episcopal	9	750,799	9	532,054
African Methodist	10	698,354	11	482,725
Congregationalist	11	634,835	10	512,771
Lutheran Synodical Conf.	12	566,375	12	357,153
African Methodist Zion	13	537,337	13	349,788
Lutheran Gen'l Council	14	346,563	14	324,847
Latter Day Saints	15	300,000	21	144,532
Reformed German	16	248,929	16	204,018
United Brethren	17	240,007	16	202,474
Presbyterian South	18	227,991	18	179,721
Colored Methodist	19	204,972	23	129,384
Lutheran General Synod	20	204,098	17	187,432

### "Getting the Power"

RIDING the other day on the traction-cars, and coming to a crossing where several lines met, all at once our car and all the others came to a standstill. "Lost the power," said the conductor to an inquiring passenger. After a few moments of waiting, on looking down the avenue he saw one car start, and exclaimed, "He's got the power!" and as he spoke our car moved on.

His language reminded one of the old-time phraseology of Methodism. And the parallel between his condition and the church's is real and striking. Just as his ear was inert and helpless without the electricity from the power-house, so the church is lifeless and inoperative without the all-necessary spirituality from God. "Ye shall receive power after that the Holy Ghost is come upon you." This is the only condition in which men can have power with other men, and prevail. It is indispensable.

The Bible is full of references to this need of Divine power. God "gives power to the faint," Paul knew "the effectual working of his power." Jesus returned from the Wilderness "in the power of the Spirit." Pentecost is a reality—is a perpetual necessity and a perpetual privilege, and not an isolated event in the past—and is not to be explained on any naturalistic principles. The church must be something more than an ecclesiastical organization or a club under religiously social auspices. It must be charged with supernatural power from celestial dynamos—must be the earthly conductor of God's life and energy for men. Otherwise all its machinery stops and is useless.

Christians must be filled, like Peter and Paul, with the Holy Ghost and with power. "Getting the power" is not some sort of hysteria or epileptic seizure, not a piece of fanaticism or insanity, but the prime necessity of any real being and activity in the Christian, and of any evangelizing potency and effectiveness in the world. "Without Me ye can do nothing." All human culture and all churchly methods must be vitalized from on high.—*Western Christian Advocate*.

Different children have different powers of digesting milk. Fed with the same milk, one child may thrive and another may not. Mellin's Food can be mixed with fresh milk in the proper proportions to suit different individual cases.